

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., July 26, 1923

NEW SERIES
VOLUME XXV, No. 80

Brother H. G. West reports a good meeting at Sherman. Rev. J. T. Robinson did the preaching. There were 15 professions of faith.

Dr. G. H. Crutcher of the Baptist Bible Institute of New Orleans has just closed a series of meetings in Harlingen, San Benito, and Dublin, Texas.

The editor was scheduled to land in Glasgow, Scotland, on the 15th of July. From there he is to send us some articles for publication. They should be in the next issue.

"Dr. Zeno Wall Speaks to Packed House Each Night at Big Revival". Thus reads the headline of the Goldsboro News (North Carolina). Singer Wolfslagel of Nashville was in charge of the song service.

William Byron Spencer was born to Rev. and Mrs. Lee B. Spencer, 1353 N. West street, on July 5, weight 11 pounds.

Brother Spencer goes, as chaplain of the 155th Infantry, to the encampment at Camp McClellan, Anniston, Ala., on the 12th of this month. After the 23rd he will be in several revival meetings.

Seizure was made in New York of a counterfeiting plant for turning out government revenue stamps and false whisky and champagne labels. This stuff was to be used on moonshine whisky and presumably the consumers would have been convinced that they were drinking "good old pre-war stuff."

Now is the time when the parent is or should be selecting the school to which his or her boy or girl will go. It is important that a selection should be made only after much thought, prayer and investigation. The college means much in the development of a young person, and one should be selected that does not neglect the religious and moral development of your child.

We are requested to announce that the Ozark evangelists have some open dates for meetings after September 15, and would be very glad to hear from parties wanting help along that line. They furnish all the assistance needed, and just the kind needed, and their only consideration is a free-will offering. Address: The Ozark Evangelist, Box 252, Morrilton, Ark.

President Harding's speeches in the west seemed to have had more effect in the east than west. Those who have been in favor of his nomination for a second term, have cause to doubt since his western trip whether he would really be the best man for the Republican ticket. This doubt was also increased by the recent election by an overwhelming majority of a farmer-labor candidate in Minnesota.

The Dover Index of Dover, Delaware, says: "We wonder whether we all realize what a contributing factor the newspaper is in encouraging law violation, especially violation of the laws to enforce the 18th Amendment. We believe it safe to say that more than half of our daily newspapers are wet and daily overdraw the picture of failure to enforce the laws. At the same time they preach the gospel of disobedience and the right of those who oppose a law to disregard it."

BAPTIST RECORD

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Number of new subscriptions for last
four weeks..... 345

According to our records Copiah County leads in the placing of the Baptist Record in the budget. The following churches are on the list: Crystal Springs, Hazlehurst, Sardis, Damascus, Bethel, Spring Hill, Smyrna.

Nineteen States during the recent legislative sessions adopted laws strengthening the provisions for prohibition enforcement.

A very successful meeting has just closed at Antioch, Lawrence county, in which Rev. W. B. Holcomb assisted Pastor J. J. Terry. There were 25 additions to the church by baptism. This church has a strong, well organized Sunday School.

Mr. and Mrs. John Imrie, evangelistic singers, who are members of Dr. Leavell's church, Houston, Texas, are available to sing for pastors in evangelistic meetings. They are experienced, tactful and all-around pastor helpers. They have open time at once; and can be addressed at 1110 S. 2nd, Louisville, Ky.

In renewing his subscription J. T. Swain writes: "Have been a subscriber to the Record since the days of J. B. Gambrel, and it is growing better all the time. The last issue is worth twice the money the paper costs for a year. In fact, if character counts for anything, the Record's value cannot be told in dollars."

Brother J. L. Boyd, pastor of the church at Magee, reports a very successful meeting at his church. The pastor did the preaching and Mr. F. C. Blosch of the Baptist Bible Institute lead the song services. There were 22 additions, 10 of whom were for baptism. Twelve young people laid their lives on the altar for special Christian service.

With less than two weeks before the first Democratic primary we can hardly talk about anything but "the election". On every street corner a political argument is going on, and it generally ends up with the words, "Well, no matter who is elected, I'll have as good a Governor as you". Vote as your conscience dictates and you will not go far wrong.

Brother M. P. Jones writes: Meeting just closed at Gatesville. We had a splendid meeting. Dr. J. P. Harrington brought us some great messages, and Brother R. K. Carder of the Baptist Bible Institute of New Orleans had charge of the music, with Miss Chapman of Georgetown at the piano. They make a splendid team. We are hoping to have a new church house at Gatesville soon. This is a great little band of Christians.

Beginning July 8 Dr. L. G. Gates of Laurel assists Pastor L. K. Turner of Beaumont in a revival. This should be a great meeting.

People who are ready to part with their hearts while keeping their money, are not the sort that Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer.—Baptist Weekly.

Cleveland, Ohio, has sent out a warning that there are no more jobs for negroes in Cleveland. They seem to fear trouble in the winter. More of the industrial centers will soon find that they have enough colored labor.

Rev. F. D. Bachman, a 1923 graduate of Louisiana College, has some open dates for meetings during July, August and September. He also desires to become located as pastor for another year. He will consider work in Mississippi. Reliable references given if desired. Address him at Pineville, La., care Louisiana College.

Brother S. V. Gullett of Blue Mountain assisted Pastor J. P. Williams in a meeting at Providence in Forrest county beginning the second Sunday in July. There were 25 additions to the church, 21 of them being by baptism. This was Brother Gullett's second meeting here, and he was unanimously invited to come again.

Brother J. P. Scholfield reports a good meeting at Lexington. Pastor J. H. Hooks did the preaching. Brother Scholfield says: "I don't know a more promising young preacher than J. H. Hooks. He preaches the word lovingly but without fear, and fails not to declare the whole counsel." There were 18 additions to the church and the membership greatly strengthened.

Brother Otho A. Eure says: "We have just closed a ten day meeting at Crenshaw, with Brother J. R. G. Hewlett, of Charleston, doing the preaching. We had a fine meeting with the kind of preaching that does a people good and leaves them in a good spiritual condition. We had two additions during the meeting."

From one end of China to the other merchants and students observed "Humiliation Day". It was a day of sorrow and humiliation over the present plight of China—especially her foreign relations. Meetings were held in different parts of China protesting against Japan's refusal to abrogate the remaining portion of the Twenty-one Demands. A "humiliation day" should be declared in our country and something done against the liquor traffic that is so prevalent and so directly against the law.

J. H. Winstead of Lucedale writes: Our revival meeting begins here in Lucedale Sunday, July 29th. Dr. J. D. Ray of Starkville is to be with us, and Brother S. J. Rhodes of Seminary Hill, Texas, is to conduct the music. Let the Baptist host of Mississippi unite earnestly with us in prayer. Pray for these men and us. Brother S. J. Rhodes is an ex-Mississippian and would like to sing in more meetings in the state after the second Sunday in August. He is a graduate of the Music Department of the S. B. T. S. of Fort Worth. Brethren, let's use him at home.

THE CAMPAIGN AND FOREIGN MISSIONS

J. F. Love, Cor. Sec'y.

The writer is emphatically a denominationalist. He is not, however, a denominationalist because he believes in denominationalism in general. He is a denominationalist because he believes in the integrity of the New Testament and the inviolable authority of Jesus. He does not for a moment believe that any other denomination can show as good cause for a separate existence as the Baptist denomination can, although he does believe in cordially according to all others the liberty to maintain separateness if they believe such is justified by the New Testament. The ideal is unity of the faith and co-operation in service and the way to realize this ideal is to acknowledge the supremacy of the New Testament over all authority and opinion, and as fast as light on Christian duty breaks forth from that source, Christians should converge toward oneness. The first necessity is to acknowledge the authority of the Word.

But being a denominationalist, I believe in the faith of Southern Baptists, in co-operation in all the work which Southern Baptists are doing. Nothing is more abhorrent than sowing discord among brethren and disturbing their unity and co-operation. This writer would rather his brethren would march to victory in co-operative service over all his plans, even his body itself, than to see them divided and fall short of their divine mission.

Being a denominationalist, we are heart and soul with the denomination for the success of the 75 Million campaign. The Foreign Mission Board is in desperate financial straits. Its work is hindered, its great program is shortened, it is baffled and discouraged. It has made plans which are succeeding and which we know would quickly yield the most thrilling missionary results if these plans could be put into effect, and the Board's program sustained at this hour of most marvelous foreign missionary opportunity ever presented to the Baptist people. In such circumstances we covet large consideration for Foreign Missions. Nevertheless we think we see clearly and we have not hesitated to speak explicitly to the effect that the supremely important thing for the denomination at this time is to carry the 75 Million Campaign to victorious conclusion. I would not favor anything for Foreign Missions in particular which would defeat the Campaign or contribute even in a small way to its defeat. We believe confidently that the best way to take care of any enterprise or institution of the denomination is to make a success of the Campaign, and that every institution and enterprise of the denomination ought with full abandon to seek as its chief aim the success of the Campaign.

The Foreign Mission Board looks for relief from its present embarrassment to the Campaign and has no reasonable ground to expect relief if the denomination suffers the Campaign to fail. We are persuaded that the next campaign will take better care of Foreign Missions than the present one, but we are enthusiastically, heartily and determinedly to the end in favor of the present Campaign, and if the Foreign Mission Board has a friend anywhere who has allowed his or her enthusiasm for the Campaign to cool off, we would call upon that friend in the name of Foreign Missions, in the name of the denomination and denominational unity and future usefulness to throw himself or herself into the Campaign and help rekindle fires of enthusiasm everywhere.

One other word. We believe, and this belief is based on many evidences, that the Campaign goal can be won. There is evidently a growing purpose and spirit among Southern Baptists for the Campaign. The correspondence which has developed following the subscriptions to Foreign Missions in the Kansas City Convention reveals the heartening fact that those who made these subscriptions have a great passion for Foreign Missions, but it also reveals the gratifying fact

that those who made these special foreign mission pledges have either paid or will pay their Campaign pledges. Great numbers of them have already paid their Campaign pledges, but are in addition to these special gifts to Foreign Missions adding to their Campaign gifts. These subscribers seem to be heartily in for the Campaign without a single exception. Let all of us take note of this fact. The writer's personal conviction is, and that conviction based upon correspondence with those who make the subscriptions, that that Friday night hour in the Convention gave a new impetus to the Campaign. That is exactly as we would have it, and that fact greatly enhances our joy in response which was made to Foreign Missions in that hour.

Let us close up the lines, brethren and sisters, and make a new dash for victory!

WALKING IN THE FOOTSTEPS OF JESUS DURING HIS LATER MINISTRY IN GALLILEE

(Continued)

Jesus, with his disciples, makes a second preaching tour of Galilee, preaching in all the cities and villages. There were many women who ministered unto Jesus with their substance. Then he and his disciples return to Capernaum and enter a house, and for the press of the multitude, he could not even eat bread. The relatives of Jesus became anxious about him and seek to restrain him from such strenuous service of teaching and healing the people. A blind and dumb demoniac was brought to him and he heals him, and the people were amazed at it, notwithstanding the fact that some of them had been witnessing his miraculous works for some time. The Scribes and Pharisees were present and they ascribed his miraculous power to Beelzebub, the chief of the devils. Jesus, knowing their malicious charge, shows the absurdity of Satan casting out Satan. He asks them by whom their disciples profess to cast out devils, and thus he confounds them. He tells them that the kingdom of God has come to them in him and that the strong man has bound Satan and spoiled his goods in the house. He declares that all who are not for him are against him. Then he states that all other blasphemy may be forgiven them, but the blasphemy against the Holy Spirit cannot be forgiven them. He indicates that the blasphemy against the Holy Spirit was the charge that the work of the Holy Spirit was the work of the Devil. The occasion of this discourse was their charge that the miracles which Jesus was performing was the work of the Devil. The people should make their profession and practice agree, because by their words they would be justified and by their words they would be condemned.

The aggressive Scribes and Pharisees then demand a sign of Jesus and he delivers a discourse to them on the basis of their demand. He tells them that the only sign that shall be given them will be the sign of Jonah referring to his own resurrection. He says further that the men of Nineveh and the queen of the South will rise up at the Judgment and condemn this generation because of their unbelief, when the Messiah is in their very presence. He portrays their terrible spiritual relapse and ruin as evidenced by their attitude to him. During this time the mother and brethren of Jesus visit him at Capernaum and desire to see him and speak to him, being still uneasy about him. But Jesus asks his disciples, who is my mother and my brethren? Then he declares that his real kindred are his spiritual kindred and points out his disciples as his real kinfolks, his nearest and dearest relatives. He did not mean to discredit his relation to his earthly mother and brethren, half-brothers, but he meant to emphasize that the heavenly and spiritual relationship takes precedence of all earthly relations.

Jesus with his disciples leave the city and go down by the seaside and he begins to teach the people again. He embarks in a little ship with

his disciples and teaches the multitudes from the ship, while the people stood or sat on the shell-covered beach. I saw the place while I was visiting Galilee. It is a beautiful place and one could understand how convenient it was for Jesus to teach the people in that way, when the multitudes were pressing upon him. It was at this time that he gave them the parable of the Sower, by which he meant to teach that the effect of the preaching or teaching of the gospel depended, not upon the character of the gospel, nor upon the character of the teacher or preacher, but upon the attitude and character of the hearers. The teachings of Jesus were to be proclaimed and those who should give earnest attention to the teachings would be benefited. But the teachings of Jesus proclaimed by the disciples would be a savor of death unto death to those who would not give earnest attention to them.

Jesus spoke other parables to the multitudes at this same time. He gave them the parables of the tares by which he meant to teach that, while the disciples gave the people his teachings, the good seed, the enemy, the Devil, would sow evil teachings, the tares, in the same life, and afterwards they would observe in the lives of the people the fruits of evil seed as well as the good seed. He declares too that the good seed are the children of the Kingdom and the evil seed are the children of the devil. At the great harvest the separation of the two kinds will take place and not before that time. He then gave them the parable of the Grain of Mustard seed by which he meant to teach that the Kingdom of God in the world would gradually increase till it should fill the whole earth. He gave them also the parable of the Leaven by which he meant to teach that the Kingdom of God in the world would gradually increase till the whole world would become under the reign of Jesus Christ.

Jesus returns to the city and in the house he explains fully the parables to the disciples and gives them other parables. He gives them the parable of the Treasure hid in the field by which he meant to teach that they should seek the Kingdom of God even at the sacrifice of all earthly things. Then he gives them the parable of the Merchant seeking goodly pearls by which he meant to teach that they should seek and value the possessions of the Kingdom above everything else. He also gave them the parable of the Nettingathering by which he meant to present to them the nature of the final separation of the human race.

Jesus with his disciples leaves the house and the city and starts across the sea to the eastern side. During the trip he goes to sleep in the bottom of the boat and a great storm comes upon them and the boat is about to sink. The disciples in anxiety awake Jesus, and he reproves them for their lack of faith. He rebuked the wind and the waves and there was a great calm immediately. There was great wonder among those on board the ship that even the wind and the sea obeyed Jesus. This was another demonstration that he was God as well as man and had command of all nature.

When Jesus and the disciples reach the other side, the coast of the country of the Gadarenes, two demoniacs meet them. These demoniacs were very desperate and they lived in the tombs cut in the rock on the side of the mountain. We had the privilege of viewing the scene of the miracle of this occasion. These demoniacs when they met Jesus acknowledged that he was the Son of God. Jesus asks the devils their name and they replied that their name was legion. And he commanded them to come out of the one who was the spokesman. The devils requested Jesus not to send them out of the country before their time, but permit them to enter a herd of swine which was feeding on the side of the mountain. Jesus grants this request and permits them to enter the swine and the swine immediately rush down the mountain side into the sea and are drowned. We saw the mountain side down which the swine rushed into the sea on that occasion. The keepers of the herd fled and spread a great alarm on

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account of what had happened. The people of the city of Gadara which was perhaps located on top of the mountain and the people of all that vicinity came forth to see what had happened. They find the demoniac clothed and in his right mind, but they besought Jesus to leave their country because they had lost some hogs in the healing of the man, indicating that they placed more value on hogs than they did on human life. That tribe of the human family are not all dead to this day. The healed man requests Jesus to permit him to accompany him, but Jesus tells him to go home and tell his people what the Lord had done for him. The man published the deed in all Decapolis. Jesus, in compliance with the request of the people of Gadara, leaves them and crosses over to the other side of the Lake where the people there gladly received him.

RELIGION IS TAKING NEW STRIDES IN RUSSIA, SECOND BAPTIST COUNTRY

BAPTIST CENSUS

United States	7,966,837
Russia	1,000,000
Great Britain	404,000
India	211,752
Canada	140,554
Sweden	60,000
Germany	54,000
China	44,572
Australasia	31,224
Rumania	21,182
Latvia	9,657
Holland	9,050
Czecho-Slovakia	5,000

Stockholm, July 7.—Religion in Russia is not dead.

War on religion, as reported in the recent execution of Archbishop Zepliak and the trials of priests and prelates, has this unexpected sequel.

One hundred ministers and lay delegates, are on their way—with the permission of the soviet government—to Stockholm to attend the World Baptist Congress next month.

This convention, the first international session of the Baptists in two years, opens on July 21 and will last for a week. Of its 2,500 delegates, about 1,000 are expected from America.

Since the Rev. R. A. MacArthur of New York, who was president of the Baptist World Alliance, died last February and Dr. John Clifford of London, deputy president, will probably not be able to attend on account of his advanced age, the Rev. J. H. Shakespeare, European secretary of the movement, has taken charge of the arrangements.

"America is the dominant Baptist country in the world," he says. "And Russia, surprisingly, is second."

"In the days of the czar we had only 150,000 members there. Today we have well over 1,000,000. The soviet government does not interfere with our religious services."

"In their ability to turn to any creed they choose, thousands of Russians are joining our church. If the rate keeps on increasing, Russia may displace the United States as the great Baptist nation."

Previous world congresses of the Baptists were held in London in 1905, Berlin in 1908 and Philadelphia in 1911. The war and its aftermath interfered with the holding of the regular session until this summer. It is expected that the next convention will be held in the United States, at Washington, probably.

Americans will play an important part during the sessions here. At the inaugural meeting when the governor of Stockholm will welcome the delegates, one of the replies will be made by the Rev. G. W. Truett of Dallas, Texas.

Women will have a big part in the congress. One of the chief addresses will be by Mrs. W. A. Montgomery of Rochester, N. Y., on "The New Opportunity of Baptist Women."

On Sunday, July 22, Dr. A. T. Fowler of Brooklyn, the Rev. Lacey K. Williams of Chicago, the Rev. Frank Peterson of Minneapolis, the Rev. John Friberg of San Francisco and the Rev. O. Heden of Chicago will preach in various Stockholm churches. In the afternoon there will be a giant open air meeting in the leading Stockholm park with singing of sacred melodies by American negro choirs. Addresses will be made by Rev. J. A. Booker of Arkansas and David Padley, a Kiowa Indian. In the evening there will be an address by Rev. David J. Evans of Kansas City.

On Monday the congress will send an address to the king of Sweden and also a greeting to President Harding, who is a Baptist.

An important address on Monday will be by Rev. E. Y. Mullins of the Baptist Theological Seminary of Louisville, Ky., on "The Baptist Conception of Religious Liberty." He will also introduce a report by the commission appointed to prepare a message to be issued primarily to the Baptist world, but also to the Christian churches and the governments of the world. It will deal with the subject of international peace and disarmament.

Among the other American speakers on the program are the Rev. A. W. Beaven of Rochester, N. Y.; J. Asa White, of Chicago; Rev. I. J. Van Ness, of Nashville, Tenn.; the Rev. C. H. Parrish, of Louisville, Ky.; the Rev. J. H. Franklin, of New York, former Colorado Springs man; the Rev. J. F. Love, of Richmond, Va.; the Rev. E. Arlington Wilson, of Dallas, Texas; and Dr. Curtis Lee Laws, editor of the Watchman-Examiner of New York.—Colorado Springs Gazette.

HOW ARE WE SAVED

Christ the Son of God, left riches, and glory to be clothed with human form, and to keep the law perfectly (which we cannot do) that he might become our substitute, and die for us: that all might be saved, who believe on him and accept him as our Atoning High Priest. There is no other way to be saved. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested being witnessed by the law, and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:20,21,22,23,24. Christ while he hung on the cross at the last bowed his head and said, "It is finished." Christ never has to redeem a man but once. He says, "He that believeth on me hath everlasting life." John 6:47.

He meant it, and does just what he says. It is impossible for me to think Christ ever made a false statement. In John 8:32 He says, "And ye shall know the truth, and the truth shall make you free." And the 36th verse, "If the son therefore shall make you free, ye shall be free indeed." Christ does not partly save sinners, and leave them to finish: for he is the author and finisher of our faith. If we depend on our own righteousness we are lost. "Some men and women have lived and died excellent moral examples, for the life we now live; but the purer and brighter they have beamed upon the world the darker they have beheld their own imperfections, and depravity. The perfect Job said that he was a worm's brother, that he abhorred himself in "dust and ashes", when he came to fully see himself in the justification of God, and so of the best who have lived. There are none good, no not one; and the great apostle Paul said of himself: "No good thing dwelleth in me". There has never been one single perfect human being to imitate. Jesus alone could say, "Follow me". He could say, "Come unto me and learn".

However hampered by the infirmities of the flesh or tempted by the devil, or mocked, opposed, and crucified by the world, Jesus Christ lived, and

worked and died like God. The world has produced some grand religious leaders, but not one has ever conquered it. Not one has ever issued the universal proclamation "Come", and not one has ever issued the universal commission "Go". Christ declares without qualification, "I am the Light of the world". What thunderous strokes should beat down the audacious man who should dare to say this. Are you sorrowful? Behold the man of sorrows, who bare your griefs, and who takes them away. Are you sinful? Look upon Him by whose stripes you are healed. Are you weary, and heavy laden? There He stands who said: "Come unto me and . . . ye shall find rest". Are you fettered and hampered? "If the Son shall make you free, you shall be free indeed". Are you full of hate, and malice, and revenge? "Return good for evil, blessings for cursings; love your enemies". What is it that Jesus is not to, or does not for, the saint or the sinner? He is "All and all", "Alpha and Omega; the Author and finisher of our faith. He is our wisdom, righteousness, sanctification, and redemption".—G. A. Lofton. Many may say in their hearts, what will become of us? Sin will overtake us. Satan will throw us down. "God says I will save her that halteth". In saving us he will glorify Himself. And then the praise will all be given to grace through Christ. Strangers, sojourners and servants upon hire, were not to eat of holy things. It is so in spiritual matters still. Those who are bought with the priests' money, and who were born in the priest's house, these were the indisputable proofs of a right to holy things. Bought. Our great High Priest has bought with a price all those who put their trust in him. They are his absolute property—altogether the Lord's, not for what they are in themselves, but for their owner's sake they are admitted unto the same privileges which he himself enjoys, and "They shall eat of his meat". Born. This is an equally rare way to privileges; if born in the priest's house we take our place with the rest of the family. Regeneration makes us fellow-heirs, and of the same body; and therefore, the peace, the joy, the glory which the Father has given to Christ, Christ has given to us. Redemption and regeneration have given us a double claim to the divine permit of this promise. (C. K. Spurgeon.) It is not all smooth sailing with the Christian by any means, but if we fall into sin our Lord will chastise us. The greater the sin, and the greater our stubbornness, the greater will be our chastisement. So let us always pray for daily grace, to keep us from grieving the Holy Spirit.

(MRS.) E. J. WILBOURN,
Scobey, Miss.

THE LYNCHING RECORD FOR THE FIRST SIX MONTHS, 1923

July 1, 1923

According to the records compiled by Tuskegee Institute in the Department of Records and Research, Monroe N. Work in charge, in the first six months of 1923 there were 15 lynchings. This is 15 less than the number 30 for the first six months of 1922 and 21 less than the number 36 for the first six months of 1921.

Of those lynched, two were whites and thirteen were Negroes. One of the latter was a woman. One of those put to death was charged with the crime of rape. The other offenses were: Murder, 2; killing officer of the law, 2; wounding officer of the law, 2; no charge reported, 2; assisting man charged with rape to escape, 1; trying to pass for white, 1; resisting posse searching for man charged with rape, 1; participating in depredations connected with railroad strike, 1; cattle stealing, 1; trying to act like white man and not knowing his place, 1.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 1; Florida, 7; Georgia, 2; Louisiana, 1; Mississippi, 2; Missouri, 1; and Texas, 1.

R. R. MOTON,
Prin., Tuskegee Institute.

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

AS UNTO THE LORD

Our sisters of the Woman's Missionary Union have learned the value of co-operation. Four years ago, they entered the 75,000,000 Campaign with noble spirit and high aim. The spirit within them is just as strong today, but from circumstances largely beyond their control, the aim has not been achieved. Recently, a plan has been devised by which the \$283,000 due from the W. M. U. at the end of the Campaign period shall be paid, if the co-operation of "each mother and daughter" in our territory can be secured. It involves the equal division of this amount among all the Baptist women of the South. These things in this matter seem to be worthy of mention:

1. It Is the Right Thing To Do. At the beginning of the Campaign, many generous subscriptions were made, and during the years since, much sacrificial giving has been done. Yet, as the end approaches, this large sum remains. The first plank in the woman's platform for this last year is that each will pay her small portion, referred to above, of the debt. If she has already paid her pledge, she gladly gives this further sum for the work of Him who loved her and gave Himself for her. If her pledge is still partly unpaid, this designated amount, when paid, is counted on her pledge. It is right that our promises to God shall be carried out. It seems to me that Paul had an experience of like kind to this. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God: while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ" (2 Cor. 9:8,12,13). Our Brother Paul was talking about giving.

2. Here Is An Opening For Service at Home. The second step in this plan is that each woman shall try to interest some other woman in paying her part of the debt. The progress of missions at home and abroad, the failure of the missionaries' cherished hopes if the expected money does not come, the cutting down of the outlay of the Boards, so fatal to advancement—these things she must speak of in the hope that the neighbor woman, the near-by woman may be roused to purpose in her heart to give. But there is still a further step. If this friend feels her inability to lift this burden, the call is to get under the load with her, to put means in her way by which she may earn the money, to lend her some if God has favored you in finance, even to furnish oneself part of the money. "Help these women", says the Apostle Paul, again. The women of whom he speaks seem to have been quarreling, but I doubt not that he would wish even more to help those who are working in harmony.

3. This Is An Opportunity For a Gift of Love to God. A week or two ago, into a chamber of pain, came a sweet friend, bringing in her arms from her home a half mile away, a great sheaf of splendid gladiolas blooms. There were the pink blossoms, the white with delicate tracery of color, and the pale-tinted one which is now called orchid, largest and most beautiful of all, and all were worthy of a florist's pride. It was

not theirs to relieve the pain which nature would in time overcome, but the lovely flowers brought pleasure for days to the beauty-loving spirit of the sick girl. A young man living more than a thousand miles from his mother sends her at intervals packages of writing paper, sometimes a big box with her name on paper and envelopes, sometimes handsomely put up society stationery, sometimes a pound package with envelopes to match. Is it that he fears his mother will cease to write to him because of lack of paper? It is an expression of love.

God gave his people Israel when they were building the tabernacle in the wilderness directions for the preparation of a sweet incense to be burned upon the golden altar of incense as an ascending tribute to Him and a perfume of frankincense and strange-named spices, to be put where His presence showed itself. The women who love Him now have the opportunity in the carrying out of this simple plan for discharging the obligations of this great Campaign, of offering to Him an "odor of sweet smell, a sacrifice acceptable, well-pleasing to God".

THE SPIRIT IN WHICH WE SING

In Colossians 3:16 Paul says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns and spiritual songs, singing with grace in your hearts to the Lord". Again in Ephesians 5:19 he says, "Speaking to yourselves in psalms, and hymns and spiritual songs, singing and making melody in your heart to Lord". Do you ever catch yourself singing just as hard as you can sing and not thinking of a word you are saying? Can that be "melody in your heart", or a "spiritual song"?

There is no part of a church service that will bring a person closer to God than a song when properly sung and properly thought on. The success of a sermon depends upon the attitude and thoughts of the congregation, and to have a real spiritual song service gets the congregation in an attitude of worship. In a certain church at which I was once a visitor, the pastor began the service by having the congregation sing softly as a prayer, "Nearer, My God, to Thee". Never before or since have I seen a congregation any more attentive and interested in a service.

Have you ever been in a congregation when a song of praise is being sung, and it is dragging so that it seems that it will stop before it is finished? Do you suppose that that kind of praise is appreciated by God? When we sing in that manner our praise cannot come from our hearts.

Then there are songs that we sing, never thinking what we are saying, and we fail to tell the truth. The choir director says, "Let's all join in singing, 'I'll go where you want me to go, Dear Lord, I'll do what you want me to do'". And we all try to sing. Then when a special collection is taken, we grumble about there being always something to pay for. And we even fail to go across town to help some needy family. It's all right to sing it, but we should mean what we say. I have seen young people read "Kind Words" the whole time that the preacher is delivering his message, and then jump up and sing at the top of their voices, "I want to live as Jesus lived, I want to love as Jesus loved". Do you think that they thought what they were saying? We sing, "I'm here on business for my King". True every Christian should have that as his prime business. But we all do not.

If we could just live up to our songs, we would certainly be better Christians. Songs will cause a person to think, and they have saved people where the sermon has failed. No Christian can thoughtfully sing the song, "Nothing between my soul and the Savior", without desiring and determining to live a better life.

1 Corinthians 14:15 says, "I will sing with the spirit, and I will sing with the understanding also". Let us determine that as we sing, we will sing with the spirit and understanding. Our song

services will prove more beneficial and the message of the preacher will have more effect. May our songs of praise be really praise, and songs of thanksgiving be genuine.

The Baptist Standard sent out a questionnaire in which they asked for the chief problems of the church. The responses were published in a recent issue of the Standard. A few churches were reported as having very little trouble. The most common problem was worldliness. Most churches had to contend with dancing, while many had card playing, moving picture shows and immorality as their chief problems. But the real trouble is in the church. Interest in the church work must be strengthened before worldliness can be put out. Amusement of some kind is demanded by young people, and it is the duty of the church to help to supply the right kind of amusement. One writer gave the radio as a problem, in that it cut the church attendance. One answered, "No problem to any extent. Of 250 members 100 lead in prayer and practically all read God's word." That is the remedy for all problems. The working Christian is not going to furnish problems for the pastor. If you can get the members to pray, read God's word and to enter into the church activities—as all Christians should—then the church is going to run smoothly. Wonder what answers would be received to this questionnaire sent out in Mississippi? People are very much alike everywhere, and, I imagine our problems would be very much the same.

POLITICS AND RELIGION

I am a strong believer in separation of Church and State, but I am just as strong a believer in mixing religion with politics.

In the language of David, Psalms 37:35, I have seen the wicked in great power, and spreading himself "like a green bay tree". When the liquor traffic was in the saddle and men could not be elected only where they had extra personality, hence they never offered. Prov. 11:5, "The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness". That has been verified.

Let the good citizen use the same caution in casting his vote as the wicked do.

A man may be qualified, and make a good officer but if he is not obedient to the laws of God and man in his private life, he will not enact or enforce righteous laws. I have had some articles in the Record that have been copied in the secular press, and I have received nice letters about them. Read them, please. Taken as a whole, I never saw better material to select good officers from. If officers are elected you are ashamed of, the Baptists and Methodists of Mississippi will be to blame for it. Take your religion to the ballot box, after asking God's direction how to vote. Vote for the best man offering.

W. H. PATTON.

"TOMORROW ABOUT THIS TIME"

This new story, from the versatile pen of Mrs. Grace Livingston Hill, deals with present-day problems in our own land, notably the divorce and its effects. Its chief characters are a brilliant scholar and bacteriologist, his older daughter, a beautiful girl, perhaps too nearly perfect, his half-sister, a sixteen year old flapper with painted face and plucked eye-brows, and most extreme behavior, a young minister, and a self-made young man who can do wonders with an automobile. The preacher is of unusual, almost unheard of, character in fiction, though often met with in ordinary life; he knows and loves the Scriptures, quotes them effectively and applies them appropriately, and orders his life after their precepts. Events move rapidly in the story, and the end sees order being evolved out of the chaos which has reigned through most of the chapters.

Published by J. B. Lippincott Company. \$2.00.

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Company. \$2.00.

BUDGET-STEWARSHIP DEPARTMENT

By N. T. Tull

Wide-Open Field for Budget

In the course of Baptist events, it has now come about that there is a South-wide, State-wide, Association-wide, Church-wide, field open to the UNIFIED BUDGET PLAN.

If the great 75 Million Campaign had brought no other blessing to Southern Baptists, it is enough that it has convinced all our leaders that the only solution for the adequate and regular support of our work in the future rests in the persistent teaching, training and development of our people in systematic and proportionate giving through the operation of the Unified Budget System.

It was necessary to convince the leadership of the South and of the states along this line before a uniform effort could be put forth looking to the adoption of the Budget Plan in every church in every state. That glorious result has now been accomplished, and the long-looked-for movement is about to move.

Southern Baptist Convention Speaks

The following recommendation appears in the report of the Executive Committee at the last meeting of the Convention:

"With no desire to enter the field of another organization, but with the desire to help every way, we recommend to your consideration the value of a South-wide intensive campaign in the interest of the stewardship of money. If the Conservation Commission regards it as wise, we are convinced that an organization similar in scope, in personnel and in intensity to the original organization that carried through the Seventy-five Million Campaign for subscriptions, should be erected by them and that a South-wide campaign should be conducted beginning late in the summer and covering the most of the autumn of this year, looking to the regular, systematic and proportionate contribution of funds from all our people. This campaign should set as a minimum standard the contribution of not less than a tenth of the Christian's income to the cause of Christ. These contributions should head out through denominational channels regularly every month by church treasurers making monthly remittances to state organizations, and state bodies making monthly remittances to the South-wide treasuries with unfailing fairness and fullness. Such a campaign, if properly and vigorously carried out, will, in the mind of your committee, both bring us to the close of the Seventy-five Million Campaign with honor and victory and lay the ground work for any forward movement the Convention may decide upon to follow this one."

The special committee appointed to review the report of the Executive Committee made the following recommendation based on the article quoted above:

"Your committee desires to call special attention to Section 3 of Recommendations of the Executive Committee, referring to Stewardship, and recommends that this Convention instruct the Conservation Commission to put on at once an intensive Stewardship Campaign."

States Getting Ready

Every state in the Southern Baptist Convention has been asked to create a Budget-Stewardship Department, and employ a competent man to direct the work of the department. He will develop his department in the state in co-operation with Dr. O. E. Bryan, the Budget-Stewardship Director for the South.

Nearly all the states have employed a man for this work and he is now on the job.

Churches Ready

Our churches are wide-open for the teaching and practice of scriptural giving. The various organizations of the churches have the Budget and Stewardship written into their plan of work. Let us see how they provide for the very thing we are now planning to do:

1. The Woman's Missionary Union.

The following quotation is taken from the W.

M. U. year book of 1923-24, outlining their plan of work:

"ARTICLE VIII.

"SYSTEMATIC AND PROPORTIONATE GIVING.

"Systematic and proportionate giving is acknowledged to be a fundamental Christian principle. Increasing emphasis must, therefore, be laid upon tithing and stewardship, the tithe being recognized as the minimum scale for a Christian's giving. Each society is asked to advance the principle in the following ways:

1. Have society stewardship chairman to—
 - a. Get members to sign Stewardship Covenant Cards.
 - b. Keep record of such signatures.
 - c. Report number of signatures to state W. M. U. Corresponding Secretary.
 - d. Furnish tithers with individual tithing record cards.
 - e. Have frequent talks on stewardship at circle and society meetings.
 - f. Aid in training young people to be faithful stewards.
2. Participate in local, associational, state, and south-wide stewardship campaigns.

3. Cooperate heartily in every-member canvass of local church and aid in introducing and supporting weekly envelope system where none exists."

Besides this very definite provision in their plan of work, the W. M. U. carries on an extensive and an intensive study of Stewardship through their societies and circles, using such books as "Stewardship and Missions."

2. The Sunday School Department.

We quote from the Standard of Excellence given in the Sunday School Normal Manual:

"Four of the general causes fostered by the denomination shall be presented to the school educationally, and to these the school shall contribute each year."

Besides this provision for emphasizing giving in our Sunday Schools the following resolution was passed at the last meeting of the Southern Baptist Convention:

"Whereas, One of the greatest needs of our Baptist people is better instruction in the word of God, touching the subject of Kingdom finance, and

Whereas, The Sunday School lessons furnish a medium for reaching all our people with vital truth; and

Whereas, The International Lesson Committee has its meeting this year in December, be it

Resolved, That the Southern Baptist Convention request the chairman of our Lesson Committee to urge the International Committee to put into the Sunday School literature as soon as practical two lessons per year on the subject of Financing the Kingdom."

In the outline for organized class activities, special stress is laid upon the teaching and practice of Scriptural giving. It is shown that the treasurer of the organized class has a great opportunity in the development of the class in the grace of giving.

3. The B. Y. P. U. Department.

We quote from the Standard of Excellence of the B. Y. P. U.:

"GIVING—At least seventy-five per cent of the active members giving systematically to benevolences and church expenses according to the church plan."

The Treasurer of the B. Y. P. U. is Chairman of the Missionary Committee. His duties are to develop givers, distribute literature, enlist Tithers and help get the members of the Union to subscribe to the Church Budget.

The B. Y. P. U. also includes in its study course a splendid book entitled, "Training in Stewardship."

It will be seen from these quotations that the principles of Christian Stewardship are being taught by all the auxiliary organizations of the churches. From the local church on up to the

Southern Baptist Convention, through every denominational institution and agency, we are now ready. Let us make the pot boil.

MORE ABOUT UNION MEETINGS

By W. A. Sullivan, Drew, Miss.

At the time when the promoters of the Inter-Church World Movement were trying to foist that super-ecclesiastical thing upon the country, I was a student in the Southern Baptist Theological Seminary. A state meeting in the interest of the movement was held in the First Church of the Disciples of Christ (Campbellite) in Louisville. I attended some of the sessions in order to get first hand information. Although the meeting was held not more than three blocks from the Seminary, neither Dr. Mullins nor a single professor from the Seminary attended.

Dr. E. L. Powell, pastor where the meeting was held, delivered one of the opening addresses. In that address he charged vehemently by innuendo that the reason why Baptist leaders were taking no part in the Inter-Church World Movement was that they were "afraid of losing their jobs". The charge was greeted by vociferous applause.

The Inter-Church World Movement, as such, is dead. Yet the insidious movement toward unionism is as much alive in Mississippi today as it has ever been. In about half the recent issues of the daily Commercial Appeal one will find an account of a meeting in which "all denominations take part", "union Sunday night services during July and August", etc.

For my part I would absolutely refuse to be a party to a "Union meeting" for the following reasons:

1. According to what we call "The Great Commission", the ordinances, while not a part of the Way of Life, are to be preached and emphasized in evangelistic work. This cannot be done in a "Union meeting". A Baptist preacher cannot preach on every point in "The Great Commission" if he maintains harmony in a "Union meeting". It is a sorry day for a Baptist church and a Baptist preacher when they become party to a movement which shuts their mouths for the time being with regard to any command of the Lord Jesus Christ.

2. To take part in a so-called union meeting places a Baptist church and Baptist preacher in the attitude of compromising with error preached by others. At least there is in the mind of many the feeling that Baptists admit that "one church is about as good as another". Gypsy Smith, Jr., held a meeting in a Mississippi town. Later some Baptist girls were getting ready to go to a Methodist Sunday School. The pastor wanted to know why they did not go to their own Sunday School. He received about this reply: Gypsy Smith is one of the biggest preachers in the country; and he does not think it matters much as to which church one goes. Such is the after effects in the mind of many where union meetings are held. I would not hinder Gypsy Smith, Jr., in any good he may do. Yet in my judgment, Gypsy Smith, Jr., is doing more to destroy distinctive Baptist convictions than any preacher who ever preached in Mississippi.

3. The preaching in union meetings is usually done either by a pedobaptist or an apologizing, compromising Baptist. One cannot conceive of Dr. E. Y. Mullins, L. R. Scarborough, R. B. Gunter, T. T. Martin, J. W. Porter, or the late J. B. Gambrell doing the preaching in a union meeting. These brethren have a complete Bible message. They are loyal to the Bible and the Author of it. They would not be suitable in a "union meeting".

Inspiration

By Nolan Rice Best, editor of *The Continent*. This is another of the most vital questions today in the minds of Christians. This reviewer does not accept the position or argument of the writer, but it is one that cannot be ignored by one who wishes to know how to meet error and teach the truth. There are ten chapters. Published by Fleming H. Revell; price \$1.25.

THE PLACE OF HOSPITALS IN OUR DENOMINATIONAL ACTIVITIES

By J. W. Lee

Baptists have been slow to enter new fields of Christian service and denominational activities. This is especially true of their support of Hospitals. This has not grown out of their stinginess. They are as liberal givers as other bodies of Christians in proportion to their financial ability. Neither has it grown out of their ignorance, or indeed they have been pioneers in education. They have been slow because they desired to be sure that such a work was warranted by the scriptures and was necessary in their obedience to the commands of Christ. They were willing to be zealous in good works but they were afraid of a zeal that was not according to knowledge. They have sought to walk in those paths only, which are plainly blazed and clearly marked by the scriptures.

Jesus said (Jno. 7:17), "if any man willeth to do his will he shall know of the teaching whether it be of God". God has verified the truth of this statement of His Son by opening the eyes of willing Baptists to see plainly scriptural blazes marking the path of duty that had hitherto been obscure.

Since they have seen their duty they have "not been disobedient to the heavenly vision".

Man is three-fold in his being, viz.: (1) spirit, (2) soul, (3) body. Jesus met the need of the soul by His vicarious death. He met the need of the mind by His teaching. He met the need of the body by His healing power.

Jesus said (Jno. 14:12), "verily, verily I say unto you, He that believeth on me the works that do shall he do also". Then unquestionably the works that Jesus did is the task of believers. As shown above the work of Christ was ministering to the needs of the souls, minds and bodies of men. Then our task, as believers, is ministering to these three needs of our fellow beings.

In our effort to meet the need of men's souls we build churches, support the ministry and send missionaries to proclaim the glad tidings of redemption through Christ. We build schools (literary and theological) and support Christian teachers in our effort to meet the need of the minds of men.

We build, equip and support Orphanages and Hospitals to meet the needs of the bodies of those to whom it is our duty to minister. Baptists everywhere are coming more and more to see and do their scriptural duty in this three-fold work. The words "essentials" and "non essentials" are gradually losing their place in the nomenclature of Baptists, and rightly so. There are no non-essential commands and duties. Every command is essential to the purpose for which it is given. The immersion of a believer in water is not essential to salvation but it is essential to a scriptural profession of our faith in a dead, buried and resurrected Savior.

Ministering in the name of Christ to the bodily needs of the sick and suffering is not essential to salvation but it is essential to doing the will of Him who said "occupy till I come".

No better way of rendering Christian service to the bodies of the sick and suffering has been suggested than the way Baptists are doing it in our Hospitals.

Hospitals received rightful recognition in our great 75,000,000 Campaign. They shared in the provisions made for doing the Master's work on earth.

Time and the blessings of God has demonstrated the wisdom of it. In all succeeding campaigns it is to be hoped that even a larger place will be given and greater provisions made for this scriptural, Christian service.

After four years of efficient and effective service at Noxapater, Rev. Stanley W. Rogers resigns to take effect September 1st. During his ministry there more than two hundred have been added to the church, and many diplomas and seals given in the auxiliaries.

AS TO SO-CALLED REBAPTISM

Here is a case that was put before us the other day on which an opinion was asked: A brother joined the church some years ago and was baptized. He says that he was not converted at the time of his baptism; that he was converted years afterward; and he is very solicitous to be baptized now as he does not look on his former baptism as Scriptural in that he was not a true believer at the time. The brother in question enjoys the implicit confidence of his brethren and neighbors. Upon inquiry we learned that he felt he had united with the church under too much excitement, but that he was sincere in the act. Of his conversion now he has no doubt, and he is equally confident that he was not converted at the time he united with the church. Such are the essential facts. Should he be baptized again?

Different writers would give different answers to this question. We can only give the answer that we reached many years ago, and which has been confirmed with further reflection.

We believe that baptism should not be administered again to the brother. Of course it would be a satisfaction to him to receive it. But that is not a sufficient reason for administering it.

The New Testament knows nothing of Christian re-baptism. According to it baptism, like the new birth which it symbolizes, can be but once. "One Lord, one faith, one baptism." The Lord's Supper is an ever recurring ordinance, because it symbolizes, an ever recurring experience. But baptism stands for an experience that can come but once in the life of a believer.

The Apostle Paul on one occasion (Acts 19:1-6) baptized certain men who had received what was known as the "baptism of John." The Apostle rejected it because the men who received it had not known any thing of the Holy Spirit and therefore had not been baptized into the name of Christ. It was not baptism at all. This instance can not possibly be used to justify the rebaptism of one who has already been baptized in the name of the Holy Trinity. The question of whether or not these men were regenerated at the time of their first baptism does not come into view. Even if they had been their "baptism" was not Christian and therefore was not baptism.

"But," it will be asked, "apart from that case if one was not regenerated at the time of his baptism was the ordinance valid in his case? Ought he not to be baptized again when he is converted?" In looking at these questions we might consider many things: (1) The New Testament never gives us a case of rebaptism. All sorts of people were baptized into those apostolic churches. The apostle Paul had a marvellous insight into men, and he never hesitated to correct an abuse. It is a fact that he never corrected an abuse of baptism. He never said "Some of you were not converted when you were baptized, and what you need is to be converted and rebaptized." He never said this, nor anything like it: There was as much occasion to say it then as now.

(2) To say that one who sincerely confessed Christ and went so far as to receive baptism on that confession was not regenerated at the time is more than any human being can say. This is the center of the matter. Every Baptist church must take the position that such a person was regenerated, for every Baptist church must base its decision on the Bible as to when regeneration comes. The man himself who thinks he was not regenerated may not, and very likely does not know, what regeneration is. In almost all such cases they come to a Christian experience so much cleaner, so much deeper, so much more satisfactory, than that when they joined the church they think, and sincerely think, that there was nothing to the first experience. But they are mistaken. They are putting what they think they know about themselves against what the Bible plainly teaches the churches to follow.

Churches must accept all responsible persons who make a sincere confession of Christ as their Savior, and baptize them. And it is not believable that such persons could be unregenerated. What is needed

at this point in one's experience is to get a better idea of regeneration. (3) Churches must respect their own action in this matter. The ordinances have been committed to the churches. When they have received and baptized a candidate upon the authority of God's Word that is an end of the matter. If this position should be changed and if churches should begin to reverse their action on baptism and rebaptize candidates upon the changing moods and views of the candidates themselves, it would be nothing less than a surrendering of the churches' obligation to guard the ordinance. Its continued administration upon the unmistakable directions of Scriptures would not be possible.

But, we repeat, we give our own views only, and others might hold another opinion. Baptist Courier.

WHY MORE FOREIGN MISSIONARIES?

"With the Foreign Mission Board heavily in debt, why are we sending out new missionaries?"

That is a proper question and calls for a straightforward answer.

The Board went to the Convention more than \$400,000.00 in debt. It has been forced to borrow \$350,000.00 since that time. So the Board now is in debt more than \$750,000.00. Indications are the debt will grow some larger.

Why then send out 48 new missionaries, when the Board has the heaviest debt in its history, with the prospect of a still heavier debt?

1—The first and sufficient answer is because the money was given the Board for that special purpose. It was money given over and above Campaign pledges, and could not be otherwise used.

2—The second answer is we cannot afford to reduce the working forces on the field. The workers must be kept up and increased at all hazards.

3—The Board has agreed to reduce expenses in material equipment but not in man power. We will have to cut expenses heavily and the churches will have to give generously if we come to our next Convention out of debt. We have agreed our cut shall be in hospitals, schools, church houses, homes to live in, and things of that nature, but not in our working forces. These must be increased. This is a matter the Board will have to address itself to next October. Pray the Lord to give us wisdom to make reductions where they ought to be made.

The 75 Million programme provided for the Foreign Mission Board to receive \$4,000,000.00 each year for five years. As best I recollect, we have not appropriated \$2,000,000.00 for the work any year. We have, under God, endeavored to use the funds wisely and well.

The situation is serious. Men of Israel, help. I. P. TROTTER, State Member.

Adventures in Evangelism

By Edmund Thickstun, is a book of experiences by a Methodist preacher in Alabama who knows how to turn experience and observation to good account in making a readable story and an inspiration to service. There are thirteen chapters, whose character may be learned from such titles as A Game of Casino Spoilt, Contrasted Conversations, The Funeral of a Fiddle, Up From The Slavery of Lust. Published by Geo. H. Doran Co.; price \$1.50.

The Song at Sunrise

Takes its name from the first in a volume of sermons by Dr. Wm. Russell Owen of Macon, Georgia. These are good sermons, well worth publishing and reading. Those who have heard Dr. Owen will recognize his virility and sprightliness and those who have not will do well to get acquainted with his style. He made one of the most captivating addresses at the recent meeting of the Southern Baptist Convention, and these sermons are up to his high water mark. The publisher is Fleming H. Revell; price \$1.25.

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POLITICS AND RELIGION

By T. A. J. Beasley

Under the above caption appears an article by W. H. Patton in the July 12th issue of The Baptist Record. From this article we quote the following: "The will of the President is virtually omnipotent in a Congress dominated by his political party. This condition has enabled the present administration from its inception to prevent action on the Towner-Sterling school bill, a bill favored by nearly all educators and loyal citizens and opposed virtually by Rome alone."

We do not write this article as a reply to what Brother Patton has to say, but to call the attention of the Record constituency to the bill to which Brother Patton makes reference.

We are glad to believe that Brother Patton is largely mistaken when he takes it for granted that nearly all educators and loyal citizens favor the bill.

He is certainly right when he says that the Catholics oppose the bill. They do this because they know that their parochial schools would be greatly handicapped by the passage of the bill. But does the fact that the bill is opposed by the Catholics stand as proof positive that such a bill would be a good law? We think not. Now we are utterly opposed to the Catholic doctrine from start to finish, but we believe that the passage of the Towner-Sterling education bill would bring upon us far more evil than good. We believe it is an utterly unwise and indefensible measure.

Our attention was first directed to this measure last winter when the Educational Department of Mississippi sent out circulars to the teachers of Mississippi urging them to support the bill.

What is the gist of this bill? It seeks to establish an Executive Department of Education, similar to that of the Department of the Interior, or the Department of Justice, with a Secretary in the President's Cabinet to administer it. Large sums of money would be disbursed each year among the states upon certain conditions, and this department would color and control the education of the youth of the entire nation.

About thirty years ago, there was a bill somewhat like the present bill proposed, and it was defeated by an overwhelming majority. That bill was known as the "Blair Bill", but the present Towner-Sterling bill is a far worse and more dangerous piece of legislation than was the Blair Bill. If the present bill should become a law, the United States would have a thoroughly Prussianized system of education.

Some good meaning people are so anxious to stamp out ignorance that they will jump at any seeming chance to do it without stopping to think what they are doing. It is true that certain educational associations, in which a group of officials propose all sorts of measures and get them adopted by those who have never given them a thought, have endorsed this infamous bill. But we venture the assertion that not one out of every hundred teachers in this country have ever given this bill a thought, and if they should, they would resent it as an infringement upon their sacred profession.

The Board of Trade of Vicksburg, Mississippi, wrote John Sharp Williams some time ago for his opinion of this measure, and we here give his reply, which is a significant one, coming as it does from one of our wisest and safest statesmen:

"Washington, Feb. 5, 1923.

"Mr. Frank H. Andrews,
Secretary, Board of Trade,
Vicksburg, Miss.

"My Dear Mr. Andrews:—I am absolutely opposed to adding another cabinet officer to the President's political family under the guise of a Secretary of Education. I would hate very much to see the educational institutions of this country centralized, or made uniform all over the country. I saw enough of that sort of thing, teaching every child the same thing every morning throughout a whole country, when I was in Germany. One of the good things with us is that the different States teach different text-books,

and all children's minds are not framed in exactly the same mold, so that a Yankee remains a Yankee, likewise as to a Westerner and a Southerner, and the difference in their traditions and ideals and mode of education and training has been of invaluable benefit to the republic. I was never great on uniformity anyhow.

"I am, with expression of regard,

"Very truly yours,

"JOHN SHARP WILLIAMS."

The commercial organizations which compose the Chamber of Commerce of the United States has taken up the measure and after a study of its merits and demerits, it took a vote as to whether the Chamber would favor the creation of such a Department. The vote stood 447 for; 1,291 against. This vote was not taken till a thorough study of the bill had been made by the Chamber's Committee on Education, and a minority and a majority report had been submitted.

There is by far too great tendency today to say, "Let the Government do it". The rights of the states and of individuals are gradually, but surely being removed. If one wishes to know what would be the outcome of the Towner-Sterling bill should it become a law, let him look at Germany today, for she has long had practically the same thing.

Evidently the greatest impetus that has been given this diabolical measure has been the fact that it is opposed by the Catholics. As much as we deplore the presence of parochial schools in our country, we must admit that under our government the Catholics have a right to have them. It would be folly to support a measure that would shut off the liberties of all the people and paternalize the government in order to take away from the Catholics a right which belongs to them equally with all other Americans. This is what we will do if we support the Towner-Sterling bill. It will simply be jumping out of the frying pan into the fire.

We cannot better express what would happen if such a Department of Education were created than to quote the wise and sane words of a great Southern writer concerning this bill. He says, "If this National Department was created, it would almost certainly fall into the hands of a certain group of educational 'experts', who even now, without the power of the government to make effective their decisions as to where they expect to send this country by telling it what it may study and believe, are yet able to fill the school books of the country with a pagan philosophy which is confronting American churches of Christ with the greatest apostate tendency they have ever had to combat."

God deliver the people of this country from ever putting such power into the hands of the National Government. With such a Department of Education created, such a tide of infidelity would fasten itself upon public education as to crush out Christian schools.

Already our public schools are shot through with the rankest kind of infidelity. W. H. P. Faunce, a Baptist, and President of Brown University, and who is an avowed evolutionist, said not long ago, "Probably every teacher of physical science in every college and high school in the Northern States agrees with this declaration of the American Association for the Advancement of Science—undeviating belief in Evolution as the method by which the world as we know it acquired its present form. Every boy or girl attending High School north of Mason's and Dixon's line is now being taught some form of the doctrine of Evolution." God pity us!

It is not much better, however, south of Mason and Dixon's line. Our public school textbooks, many of them, from the Primary up are saturated with Rationalism and Evolution. Even right here in Mississippi it is so. Take just one example, Howard Copeland Hill's "Community Life and Civic Problems". This book is adopted and recommended by our Department of Education as a suitable text book for pupils of the 12th grade High Schools of Mississippi. This Mr. Hill is head of the High School depart-

ment in Chicago University, and this book, especially chapter five, is as rotten as dirt.

What we need is not to give these infidels a greater strangle hold upon us by creating another Department proposed by the infamous Towner-Sterling bill, but to seek to rid ourselves of that which has already been heaped upon us.

BAPTIST GIRL FOILS CHINESE SOLDIERS

How Miss Alvada Gunn, of Rome, Ga., teacher in the Southern Baptist mission school at Shui-hing, South China, defended 100 of her girl pupils and an equal number of Chinese refugees when that city was recently captured by the Kwangtung troops is told in press dispatches to certain American newspapers. The invading soldiers made a hole in the walls surrounding the town through the explosion of a mine, and when the defending soldiers saw the enemy upon them they rushed to the school compound to seek the protection of the American flag. The Kwangsi, or local general, scaled the compound wall and offered a contribution of \$30,000 to the mission school in exchange for the protection of the American flag, but Miss Gunn, realizing that the presence of the soldiers would endanger the lives of all her pupils and associates in the school, personally evicted the general and succeeded in repulsing his men who sought refuge with him. The invading Kwangtung soldiers advanced upon the school, and Miss Gunn tried to withstand them also, but they were too numerous. They threatened to bayonet her, but her courage cowed them and they contented themselves with looting the compound, smashing all available trunks and boxes, breaking windows and doors and taking all the bedding and clothing they could find. The general in charge of the victorious troops of Dr. Sun Yat Sen later called at the school and apologized for the depredations of his troops, but he did not repair or replace any of the damaged or stolen property, the dispatches declare.—Alabama Baptist.

Adventures in Humanity

Is a book somewhat similar in character to the above. It is composed of articles appearing in The American Magazine and other periodicals, which were thought worthy of a permanent place. These stories of experience will stimulate the reader and will help many a preacher to make better use of his own experiences. Published by Geo. H. Doran; price \$1.50.

To Start The Day

The subtitle is A Thought, A Verse and A Song, which indicates the nature and purpose of the volume. It is a devotional book which many find helpful for daily use. It will not take more than five minutes a day and furnishes a brief thought, a verse of scripture and a stanza of some hymn which are intended to start the day right and help to live it properly. It is prepared by Jno. Timothy Stone, a Presbyterian minister, published by F. H. Revell and sells for \$1.50.

A Year in John's Gospel

This is a Devotional Study for Every Day, and is written by a woman, Mrs. Annie Richardson Kennedy. It consists of consecutive passages from John with brief comments and a prayer suggested by the scripture. It is published by Revell and sells for \$2.00.

New Testament Sociology

This book goes to the right place for information on sociological questions. It is by Philip Vollmer, Ph.D., D.D., Professor in Eden Theological Seminary of St. Louis. After the Introduction the author treats of The Kingdom of God as Christ's Ideal of World Reconstruction, The Kingdom and The Family, The Kingdom and Our Political Institutions, The Kingdom and Our Economic Systems, The Kingdom and The Church. It is intended as a text-book. Published by F. H. Revell; price \$2.25.

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

I am sure the women of District Four will be pleased to know that Miss Estelle McCool of Kosciusko has been selected by their Committee to use the Fourth District Scholarship. She is a most worthy and capable young lady and the Committee feels sure she will be a credit to the women of that District as well as our state. She will be in school at Blue Mountain College.

A splendid missionary society in a country church in Pike county is divided into circles. One of these circles has already sent in one dollar each for each mother and daughter in that circle for this quarter. Remember, friends, this is above their pledges. Let us catch the enthusiasm of this band of women and spell VICTORY for the Campaign this year. Now is the time to begin.

The first quarter of the Convention year has passed, but we feel that much progress along all lines has been made. Special attention is called to the number of new Auxiliaries organized. Since May 1st, 21 Sunbeam Bands, 9 G. As., 9 R. As., and 7 Y. W. As., making 46 in all, and only two deaths reported. How our hearts rejoice to see the continued interest.

We attribute this growth to the faithfulness of our Associational Young People's Leaders in keeping the importance of this work before the local societies. Many of them have held Young People's Rallies. These have stimulated the interest also.

What is your church doing for its young people along missionary lines.

Promotion Certificates

At the Kansas City W. M. U. Conference the matter of publishing Promotion Certificates for the graded Union was discussed. The certificates will be ready in the early fall. It has seemed that while promotion will be according to age, this certificate might be so arranged as to allow special recognition for promotion with honor. The following requirements for such promotion with honor have been suggested:

FROM SUNBEAM BANDS

1. Know Rally Cry.
2. Know Sunbeam Hymn.
3. Know Sunbeam Colors.
4. Be able to describe pin.
5. Know duties of members.
6. Know General and State Sunbeam Leaders.
7. Must be 8 years old.
8. Hold Sunbeam mission study certificate and be able to tell the life story of at least one of our missionaries.

FROM GIRLS' AUXILIARY

1. Know G. A. Hymn.
2. Know G. A. Watchword and colors.
3. Know Auxiliary Aim.
4. Be able to describe pin.
5. Know gist of "Our World-wide Work" (see Manual).
6. Know S. C. C. Boards and their locations, W. M. U. Headquarters and officers.
7. Know Auxiliary Ideals.
8. Hold G. A. mission study certificate and be able to give in outline the lives of at least two of

our missionaries now on the field.

9. Must be 16 years old.

The Young People's Committee for the South is eager to obtain a design for a Y. W. A. poster to embody Y. W. A. ideals and visions. As yet a satisfactory one has not been submitted. Twenty-five dollars will be paid and honors heaped upon the Y. W. A. girl who sends the best Y. W. A. poster design. The poster will be done in colors, 22 by 28 inches or thereabout in size. The sketch sent for approval need not be sent that large, for 11 by 14 inches will be sufficiently large to show them the theme and skill in artistic expression. August 25 is the latest date on which sketches will be received at W. M. U. Headquarters, 1111 Jefferson County Bank Bldg., Birmingham, Ala. Will some Mississippi girl win this honor?

Attention Second District

Please see that the following District officers have their reports not later than the 10th of August:

Mission Study—Mrs. C. E. Locke, Hollendale.
 Personal Service—Mrs. Chas. Harrelson, Crowder.

Young People—Mrs. C. S. Wrotten, Winona.

Stewardship—Mrs. W. H. Morgan, Leland.

TITHING

I trust the mention of the subject on which I am asked to talk for a few minutes will not throw "A coldness over the meeting", as the colored preacher said when asked to preach on stealing.

Doubtless you all have read and heard much on the subject, especially during the last four years. But when we recall that covetousness is classed among the sins that will keep one out of the Kingdom of God,—equally with stealing, drunkenness, idolatry, etc., as cited in 1 Cor. 6:9, we must desire to know more about it. Withholding the tithe is always the result of that insidious sin or because of ignorance on the part of professing Christians.

If we study the Bible we know it is God's will for us to tithe. It was practiced by His servants from the beginning,—long before Moses wrote the laws concerning it. God must have given the law of the tithe as He did the law of the Sabbath, for they were both practiced by the nations of antiquity that knew nothing of the laws of Moses,—1-7th of time and 1-10th of substance to be devoted to their God.

There is not one word in the New Testament to show that the law has been abrogated. If any of us have not read "Stewardship and Missions" we should do so. I think it is the clearest, most comprehensive and convincing argument written on the subject. It throws a great light on tithing.

It isn't necessary to repeat the many reasons for tithing. Let us discuss for a moment some of the objections people give for neglecting it. Some complain that they do not know what their income amounts to. If not, then they must be very unbusinesslike. Suppose the church was commanded to pay to each of its members, each

year 1-10th of its income. Would not each of us at the end of the year have it figured down to the last penny? No, that is only an excuse to get out of doing our duty. The reason is sometimes given that it is not fair to tithe the rich and poor alike. God makes no distinction. Why do they not object to keeping the Sabbath for the same reason? The fact is, it is not the poor who usually make this objection. Another illogical statement is that one should give until they feel it. Some would feel a greater pang when they gave 10c than others when they gave \$10. If it is left to impulse a person of generous nature would give much more before they felt it and the opposite make-up feel a pang every time they put a dime on the collection plate. Another excuse is, "I am in debt". Remember we are all debtors to God, and we can never put ourselves right with God by robbing Him to pay our fellowmen.

What is the tithe? It is 10% of our income. It does not mean we should deduct our living expenses before paying it. It is necessary to keep a strict account of our income and tithe, for we cannot tell whether we are paying it or not by guess work. Keep a cash account.

Some of the personal results of tithing are first. We have a clear conscience, and that is worth everything. Then the joy of it! The doing of what the Lord wants and commands us to do. Tithers enjoy it so much that they rarely stop there and never fall below it. I can assure you from experience and observation that there will come with the practice of it, an increase of temporal and spiritual blessing that will surprise you.

"Money in every life is either a weight or a wing." It either drags down and separates one from God or lifts up into sweet fellowship with Christ. We are simply stewards of what God has entrusted to us. Will we rob God? Do we love and trust Him enough to obey Him? Christ said, "If ye love me, keep my commandments." "As the Father sent me, so send I you." Why call ye me Lord, Lord, and do not the things which I say?

Read: Lev. 27:23-33, Deut. 14:22-29, Matt. 23:23, 2 Cor. 9:6-8. Also Lev. 22:17-20, Deut. 16:10, 16, 17, Rom. 12:1, 2.

A Biloxi messenger to W. M. U. Rally at Moss Point, July 10th, 1923.

HELEN F. SAMAIN.

Studies in Mark's Gospel

This is another book by Dr. A. T. Robertson, who is second to none as an interpreter of the New Testament. The matters of special interest are: The Making of John Mark, The Date of Mark's Gospel, Mark's Gospel and the Synoptic Problem, Peter's Influence on Mark's Gospel, The Miraculous Element in Mark's Gospel, The Christ of Mark's Gospel, Jesus in Mark's Gospel the Exemplar for Preachers, The Parables, The Teaching of Jesus, Aramaic and Latin Terms, The Disputed Class. It is published by Geo. H. Doran for \$1.00.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Two Thriving Country B. Y. P. U.'s Beach

There have been debates on the question of which was easier, to maintain a B. Y. P. U. in a country church or a town church. It is a good question to debate, but the question resolves itself around leadership in either case. Here we have a brief statement of some of the things a country B. Y. P. U. has done. Miss Hattie Mary Willey, Leader of the Beach B. Y. P. U., tells of the B. Y. P. U.'s interest in its own meetings, for in spite of the weather and much sickness they have kept up a good attendance and have rendered good programs. The B. Y. P. U. members figured a good part in the "Catch Up" day service in April and gave ten dollars to the Campaign, besides that same amount to the pastor.

Good Water, Lauderdale County

The Good Water church is one of the best B. Y. P. U. churches we have, with their fully graded work and their purpose to make the unions really a "Training service". They emphasize the programs being rendered without the use of the Quarterly. In April they went to Long Creek church, which is twenty miles away, fifty-four strong, and rendered a program. Every member of the senior union was present on this trip, which meant a great deal not only to the Long Creek church but to themselves as well. Miss Lillian Ponds, who reported this work, in her enthusiastic way asks the question, "Who said that you could not have a B. Y. P. U. in the country?"

Two Other Unions to the Credit of the Kosciusko Senior B. Y. P. U.

Mr. J. C. Maxwell writes of the good work the Kosciusko B. Y. P. U.s are doing and tells of two other unions that their senior union has organized, one at New Hope with Miss Lois Rogers at the head, and one at County Line with Mr. Hardy Pickle in charge. The Kosciusko unions do not believe in just organizing a union and then leaving it, but they re-visit their work to make sure the job was done just right and to help the new union in every way possible.

Sunflower Organizes

We are glad to add to our list of progressive churches, in that they see the need of training their members, the name of the Sunflower church. They have recently organized a B. Y. P. U. and are doing good work. A good start was made in sending delegates to their District B. Y. P. U. convention that met at Belzoni. Miss Nell Williams, Secretary of the unions, reports the organization.

Richton Elects B. Y. P. U. Director

We are delighted to announce the forward step taken by the Richton

church in the election of a B. Y. P. U. Director. Miss Lizzie Brown sends in this bit of information, which we are glad to get. These lines should inspire some other church to go and do likewise.

Waynesboro on the Progressive List

Brother Garrott, pastor of the church at Waynesboro, reports the election of Mrs. Ernest Graham to the office of B. Y. P. U. Director, meaning that Waynesboro in this forward movement is keeping pace with the newest and best methods in B. Y. P. U.

A New Union for Copiah County

The Pine Bluff church, Copiah county, reports the beginning of a splendid B. Y. P. U. with a charter membership of fifty-seven (57). They have the A-1 Standard as their goal and feel that they will have no trouble in reaching and maintaining it. They were anxious to get the inspiration of the District B. Y. P. U. Convention and so sent delegates to the convention at Vicksburg. The officers of this new B. Y. P. U. are: Miss Lula Everett, President; Mable Mohon, Vice-President; Ellie Mae Carraway, Secretary; Nora B. Hood, Bible Reader Leader, and Mrs. L. H. Yarbrough, Chorister. We are glad to add this union to our growing list.

Any church can have a B. Y. P. U. if they have as many as ONE who is consecrated to the task.

Woman's College Line-up for 1923-24

Miss Mabel Brister, the newly elected General Secretary of the B. Y. P. U.'s of Woman's College, submits the following list of general officers for another year: Miss Jessie Boyd, Director; Miss Ruby Dale Cooper, Pianist; Miss Hattie Mae Causey, Chorister; Miss Mabel Brister, Secretary. With this splendid line-up we expect to see great things doing in the B. Y. P. U. line at M. W. C.

Winona, Miss.,
May 29, 1923.

Dear Mr. Wilds:

As Secretary of the Senior B. Y. P. U., I am sending you a list of our officers and committees. They are as follows: Mr. Menger, President; Mr. Westly Porter, Vice-President; Miss Yona Pearce, Secretary; Miss Pauline Wright, Treasurer; Miss Margaret Tally, Pianist; Miss Floy Sturdivant, Chorister; Miss Charlie Penticost, Corresponding Secretary. The membership committee: Miss Charlie Penticost and Mr. Westly Porter. The social committee: Miss Floy Sturdivant, Miss Margaret Tally, and Dr. Wrotten. The program committee consists of the president and the group captains. Missionary committee: Miss Louise Porter, Mr. John Gibson. In-

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

The country church survey in South Carolina indicates that 40 per cent of the pastors of the 991 country churches have both College and Seminary training; 3 per cent having Seminary but no College training; 18 per cent having neither College nor Seminary training; 60 pastors not reporting.

FUNDAMENTALS OF FAITH

By W. D. Nowlin
(Revised Second Edition)

Old truths, ever new because true, constitute the subject-matter of this book. It is a statement of the great doctrines of Christianity. With the Bible as his source book, the author states clearly the principles for which Christians must stand if they would be loyal to the Book. His arrangement is attractive; his language is simple; his logic is convincing; his spirit is loyal.

Price \$1.25

A HISTORY OF BAPTISTS

By Jno. T. Christian
(Revised Second Edition)

This is a story of the Baptists from the earliest times to the establishment of the Independence of the United States. It is even more than a history of Baptists; it is a comprehensive account of the struggle for religious independence and genuine soul liberty. Without apparent purpose to do so, the author presents abundant proof that groups of people in every century of the Christian Era have held essentially to beliefs and practices generally recognized as Baptist.

Price \$2.50

Order from your Religious Book House!

FOR THE COUNTRY PASTOR—We have prepared an illustrated pamphlet giving an account of nine country churches doing notable work in average rural conditions. It shows what can be done. We will send 6 copies of this pamphlet free to any country pastor who will write us, and agree to use the copies among his members.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

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An Accredited Junior College for Young Ladies. Endorsed by the Baptist State Convention. Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

struction committee: Mr. J. G. McDonough, Miss Marjorie Dorris.

We have three groups, all of which are active members. Our group captains are: Group No. 1, Miss Marjory Dorris; Group No. 2, Mr. John Gibson; Group No. 3, Mr. J. B. McDonough. We have a live and wide-awake union since our recent reorganization. You will hear from us often.

Very sincerely,

YONA PEARCE,
Secretary.

OVERTIME

Uncle Lige bought a clock, so tall that it was almost impossible to get it into the house. The old man was extremely proud of it, and found it very good company. He would lie

awake nights to hear it tick. One night the clock got out of order and began to strike. The old man awoke and counted one hundred and two.

He promptly sat up in bed, and calling to his wife, said, "Cynthia, get up, get up! It's later than I've ever knew it to be!"—The Baptist Banner.

CLASSIFIED HIMSELF

A little fellow aged five arrived home from school while the family was all at the lunch table. With a disgusted look on his face he said: "Say, ma, some of the kids in our class didn't know how to spell 'sarcastic'."

"Well, dear," replied his mother, "how do you spell it?"

"Me?" he asked. "Oh, I was one of them."

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

The First Baptist Church of Gulfport was very fortunate to secure the services of Miss Hattie Bell McCracken, assistant to State B. Y. P. U. Secretary, in conducting a B. Y. P. U. study course for the week of July 8th to 14th. There were about fifty who attended the meetings and thirty who took the examination.

On Thursday night Miss McCracken instructed us on how to give a B. Y. P. U. social by giving a social for all attending the meetings, and to say the least, it was a grand success. Many very interesting games were played, after which refreshments were served by Miss McCracken with two or three of our splendid girls assisting.

Miss McCracken is held in the very highest esteem by all who had the pleasure of meeting her and especially those who heard the very instructive and spiritual lectures she gave us on B. Y. P. U. work and now we expect to do much more efficient work in the Union we already had going and also a Junior and Intermediate Unions were organized which we feel sure will be a great success.

J. W. HELMS.

A SIGNIFICANT MOVEMENT

The faculty of the University of Dubuque, a Presbyterian institution, launched last year a very significant movement. They established a summer Graduate School of Theology, to be taught by men who are of nation-wide reputation for scholarship, but at the same time strictly orthodox on the evangelical fundamentals.

They offer the A.M. and Ph.D. degrees. While the school is under denominational auspices, the faculty are selected from any evangelical communion. Our own Professor C. B. Williams, of Mercer University, is the Professor of New Testament.

This would be an ideal place for a pastor to spend his vacation. Dubuque is one of the most picturesque cities on the upper Mississippi. They have eight or more parks and an excellent swimming place on the river. The school has a beautiful location overlooking wonderful scenery in every direction being on top of the highest hill about the city. A pastor may go to this lovely and restful spot for five weeks, and hear lectures by the best conservative scholars of the day, while at the same time finding ample diversion and recreation. I take pleasure in heartily commanding the school to our Baptist brotherhood. The second summer term is July 25 to August 26. For further information address Rev. Daniel Grieder, University of Dubuque, Dubuque, Iowa.

H. E. DANA.
Seminary Hill, Texas.

MISSISSIPPI MOVES FORWARD

Business, pleasure and recreation opportunities of South Mississippi are listed in an attractive, illustrated folder compiled by the Mississippi Development Board of Hattiesburg, Miss., in co-operation with the Gulfport, Biloxi, and Hattiesburg Kiwanis Clubs.

Under the heading, "Mississippi Is

Awake!" it is stated that Mississippi is not only awake but she is doing things for her own people that are attracting more people, and she is engaged in an active campaign to "sell" other people what she has to offer. The Board in pointing out the opportunities offered in the state along agricultural, industrial and tourist lines gives the following:

"Mississippi has more consolidated and agricultural schools in proportion to white population than any other state.

"Mississippi, by one of the greatest majority votes, made a change in her Constitution to permit her to participate in a great highway building program.

"Mississippi has made the greatest percentage of increase in the sale of butter fat of any state in the last Census period.

"Mississippi, during the same period, led all the states with a 96 per cent increase in hay production.

"Many Mississippi communities in co-operation with her landowners are preparing ready-made farms with all conveniences to be sold to actual settlers on long time, easy payments and without speculation.

"Mississippi has as great a variety of farm products that can be shown in merchantable quantities as any state in the Union, and that she is closer to the great markets of the world than any other state with the same agricultural possibilities.

"Mississippi is becoming one of the great citrus producing states, specializing in the Satsuma or 'Kid Glove' orange, and grapefruit.

"Mississippi has the largest fig farm in the South.

"Mississippi ships thousands of cars of fresh vegetables outside the state during the winter months.

"Mississippi offers openings in varied lines of manufacture based on abundant raw material, quick transportation, nearness to markets, good labor conditions and reasonable fuel prices.

"The Mississippi Gulf Coast presents to both winter and summer pleasure seekers, an unrivaled climate, a variety of sports and good transportation facilities."—Manufacturers Record.

ONE HE CAN'T DO

"I done heard it read in de paper," said Uncle Raspberry, "dat some o' dese here flyin'-machine gemmen says a man kin do anything a bird kin."

"That's what they say," said Aunt Chloe.

"Well, when any o' 'em sees a man sit fas' asleep, holdin' on to a tree branch wif his feet, I sho' wishes dey'd call me to have a look."—The New Guide.

COMPARISONS ARE ODOUS

Snobley—"Aw—aw—it must be very unpleasant for you Americans to be governed by people—aw—whom you wouldn't ask to dinner."

American Belle—"Well, not more so, perhaps, than for you in England to be governed by people who wouldn't ask you to dinner."

Thursday, July 26, 1923

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The Anti-Saloon League of America was founded in 1893, and is therefore thirty years old. The National Woman's Christian Temperance Union, in 1874, being a development of the Crusade begun in 1873, and is therefore forty-nine years old. The former was established by Rev. Howard H. Russell, D.D., and the latter by Miss Frances E. Willard. Miss Willard passed over the river several years ago; Dr. Russell remains with us. These were two pioneer reformers with practically the same objectives, but working in different ways: the destruction of the liquor business being the common objective.

There were several hundred hospitals for the cure of drunkenness and drug addiction before prohibition. Fully 50% of them are now closed.

The United Kingdom of Great Britain and Ireland last year spent the sum of £354,131,000 on strong drink. This is a reduction of nearly fifty million pounds from 1921 and of more than a hundred million pounds over the first year after the war. The reduction is attributed to growth of temperance sentiment in Great Britain, unemployment and "hard times."

True internationalism is to be found in the war on drink. The noble men and women who are fighting alcohol in Germany and the equally noble men and women who are striving to reduce the ravages of drink in France can join hands with each other and with the other prohibitionists of the world in an effort to redeem mankind from the tyranny of alcohol.

Mr. Al. Smith, soon to be ex-Governor of New York, went west and all he heard was Mr. Tom Taggart say, "Al, you can't get there on a wet plank." Et tu, Brute!

The Indiana prohibition law is exceedingly strict, involving a penitentiary sentence for the first offense.

In Iowa 98% of all prohibition cases coming to the courts result in convictions.

The State prohibition law of Louisiana provides that fines collected shall be paid into the parish treasury and the whole or any part thereof may be appropriated to the Sheriff's salary fund.

Virginia has had splendid results from a law providing a reward of \$50 for every still captured.

The man who says that "prohibition has made America safe for hypocrisy" is a man who himself, down in his heart, is a hypocrite. He is not able to see sincerely in the world which is his mirror.

Fines imposed upon liquor law violators in Ohio during the last 19 months totaled \$1,083,090.00 and in addition taxes and penalties were assessed amounting to \$3,901,744.00. These large penalties were imposed upon 3,621 violators.

After July 1st, when the new law goes into effect, Florida will punish first liquor violators by a fine not exceeding \$500 and imprisonment not exceeding six months. Second offenses will be punishable by a minimum fine of \$1,000 not to exceed \$5,000 and penitentiary imprisonment not to exceed three years.

Prohibition is at present perhaps the most active political issue in Sweden and another referendum on the subject appears certain. The Liberal Party has voted to make prohibition a part of its program.

A European paper says that the present Governor of New Jersey asked the ladies in an audience at Atlantic City, "How many ladies in this audience have either not violated the Volstead Act personally or have not seen it violated in their home?" and it is said that only about a third of the women present arose. This European paper should be informed that in the United States such a question from the platform is always considered as impertinence. If every woman present had been a member of the W. C. T. U., probably very few of them would have responded.

The pig in the mudhole thinks the little girl with the clean dress is a hypocrite. The ragged and diseased tramp thinks it is hypocrisy and pretense to brush one's teeth. The dog returns to its vomit and despises the fastidiousness of a higher form of life.

The Kansas State prohibition law could hardly be more strict. First offense of the manufacture of liquor is a felony.

In Arizona each offense against the State prohibition law is punishable by both fine and imprisonment, vehicles transporting liquor may be forfeited and state officials neglecting to enforce the prohibition law may be removed.

The Arkansas State prohibition law provides a penitentiary sentence for the first offense; possession of a still is a felony; premises where liquor is sold may be closed as a nuisance.

The Realty Board of San Francisco has warned property owners against the danger of abatement proceedings where liquor is sold. A second violation of the state prohibition law involves a penitentiary sentence.

In the State of Florida mere possession of apparatus for the manufacture of liquor is punishable by a fine of \$500 and imprisonment for six months.

In Kentucky courts may impose a penitentiary sentence for second violation of the prohibition law and a sentence of from five to ten years for any subsequent violation.

In Georgia the first violation of the State Prohibition law constitutes a felony. A state official who is derelict in enforcing the law may be fined.

A doctor who had taken up as his specialty the treatment of skin diseases, was asked by a friend how he happened to select that branch of medicine.

"There were three perfectly good reasons," replied the physician. "My patients never get me out of bed at night; they never die; and they never get well."—Forward.

A son had arrived in the home of a West Philadelphia couple, and the proud father rushed out to borrow a pair of scales, but none were available except some belonging to a rags, bones and bottles man. So he borrowed those, and was aghast when he discovered the heir weighed only four pounds.

"But you mustn't worry," said the junkman, consolingly, squinting at the dial. "Them's my buying scales. Your boy weighs 'bout eight 'n' a half—mebbe eight 'n' three-quarters pounds."—American Legion Weekly.

It was his first Sunday at church. He watched the proceedings with unconcealed interest, frequently asking questions, until his fond parent at last replied:

"Donald, don't ask questions. Decide for yourself and do as you think best."

Donald silently continued watching, when finally the collection was announced and the boxes passed. As it came to him, he looked up and murmured, politely:

"No, thank you; I have some."—Chicago Daily Journal.

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SHUBUTA BAPTIST CHURCH

Last year the church had two preachers to get more than we could pay and resigned, another declined to accept because the other church offered an automobile if he would accept theirs and I wrote a letter that reached nearly every Southern state and responses from twenty-five preachers. We secured the first one that answered, Rev. C. M. Morris, and we are well pleased with him. Dr. E. E. Dudley of Portsmouth, Va., has just concluded a week's meeting with our pastor. The services were well attended from the beginning to the close. Dr. Dudley in his usual forceful and earnest manner presented the gospel to the waiting and expectant congregation from time to time. He preached twice a day from the beginning until the last day and he rounded out a full day's service by speaking to the officers and teachers of the Sunday School, then to the school after a brief recitation period, following this up at the 11 o'clock service with a great sermon on "The Wagons Are Coming" with Joseph as a basis. In the afternoon at 3 o'clock he spoke to a great mass meeting of men and at 4:30 p. m. to a good house of women, and winding up the day with the greatest service of all to a full house. Visible results of the meeting are ten for baptism and six by letter. I feel that great and lasting good was accomplished by these few days' meetings. The church has had a steady growth and development in all phases of His work since the coming among us of Brother Morris and his good wife and family, who are all good church workers, the first of December last. The church provided him, put a nice stove in the kitchen, added a room and sleeping porch, with a large bath room and closet added to the home, and sent him to the Southern Baptist Convention. The Sunday School has had a healthy growth. It sends \$5.00 a month to the Baptist Orphanage, Jackson. The Intermediate and Senior B. Y. P. U. have taken on new life, and large numbers of our young people are attending these meetings and taking great interest in them. The regular services of the church have grown in attendance and interest. The Baptist Record was put in the budget on his arrival; the finances of the church in good condition; some thirty additions during the regular services before the meeting. We are looking for better work following this revival, praying for the Lord's favors to continue with us.

W. H. PATTON.

BAPTIST HOSPITAL AUXILIARY

The Baptist Hospital Auxiliary had a very enthusiastic meeting on the morning of the 4th of July.

In spite of the fact that our meeting came on the holiday, we had a good one.

It is our great desire that the ladies over the state (and the men also) become more interested in the work of improving our Hospital and Nurses' Home.

Checks, of any size, for this most

worthy cause, will be gratefully received by our President, Mrs. J. M. Hartfield, 1604 N. State St., Jackson.

We assure you that the funds will be wisely used.

MRS. TOM TOMLINSON,
Corresponding Secretary.

WHERE IS THE MOURNERS' BENCH?

Fifty years ago, people had religion enough to have Saturday meetings. Fifty years ago, it was not a shame to weep, mourn and cry over past sins. The penitential tear was the starting point to a better life and a starting point for a happy world above. It is from the deepest degradation of sin and uncleanness that God proposes to save men and women and the sinners must realize their low state, before God will recognize their claim to a higher plane. Fifty years ago preachers told their own Christian experiences in their sermons and most usually with telling effect on their hearers. The apostle Paul some times made logical reference to his personal experience. Fifty years ago applicants for membership in a church could tell what the Lord had done for them in a clear, ringing tone that sometimes carried conviction to unconverted listeners. Fifty years ago, membership in the church was a commendation in any walk of life. Fifty years ago, worshiping God by machinery was comparatively in its infancy. Fifty years ago, we never heard of preachers being sent to a "lunatic asylum" for insanity: nor did we hear of suicides among the preacher class. Fifty years ago, a preacher's salary was a new idea except in cities and the larger towns. Fifty years ago, waiting for warm weather to administer the ordinance of baptism was never hinted, but frequently the ice was broken for the purpose of performing that most sacred ordinance. Fifty years ago, babies didn't join the church: frequently the effusionist sprinkled the babies into their order, but without the babies' consent. "My people shall be a willing people in the day of my power", saith God. Fifty years ago, meekness, piety and Godliness were the characteristics of church members and the pastors had no tendency to lord it over the flock. Fifty years ago, great revivals were conducted in private homes, in log houses and under-brush harbors and they were not advertised with large posters, with the photos of the preacher and singers either. The greatest revival the world ever heard of was conducted in an upper chamber in the city of Jerusalem and they had no far-fetched preacher to do the preaching either. The order of things have changed wonderfully in fifty years; but we will not waste time or space in aggregating the present as all can see and know that of themselves, hence we will economize both time and labor: but we want someone that knows, to tell us if, the changed order of things in the last fifty years, is of divine origin: is it the result of progress or is it the outstretched tentacles of antichrist endeavoring to get a

strangling hold on the living saints? Again we ask, Where is the mourners' bench?

J. M. HUTSON.
McComb, Miss.

APPRECIATED LETTER

Dear Brother Riley: I earnestly pray that great blessings may attend your labors. Be sure to preach on "Follow me, and I will make you fishers of men", and it may be that the Lord will use it to shake another boy out of the sticks and lead him to do as I did, at least become willing to do what God wants him to do. I shall always thank God for the meeting you held at Camp Creek when I needed so badly just the message you brought.

Fraternally,

W. J. EPTING,
Whitesboro, Texas.

This was 28 years ago! and Brother Epting is today one of our strongest preachers in the West.

I am giving this letter to the public hoping it may be an inspiration to the many young preachers whom I have been privileged to touch.

G. W. RILEY,
Clinton.

To the White Democratic Voters of Hinds County, Mississippi:

I hereby announce myself as a candidate to the office of Representative in the Lower House of the Legislature of Mississippi in the August primary. I want to say to the individual voter that I solicit your support, and if you elect me to this important office I will give my time and talents to further the best interests of this great county and great state.

Yours very truly,
Z. WARDLAW,
Utica, Miss.

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J. W. PROVINE, President

Clinton, Hinds County, Mississippi.

MARRIED

At the home of E. D. Godbold in Greenwood on June 24th, 1923, at high noon, R. R. Godbold and Miss Annie E. Kersh were united in matrimony, Dr. J. W. Storer officiating.

In a recent issue of the Record is a letter from Rev. N. A. Moore, now of East Las Vegas, N. M., requesting contributions of books for the library of Montezuma Baptist College.

Brother Moore is a modest man and he gave no hint of the work he has in hand in that college. I hope he will forgive me for sending you a few items from a private letter to a friend.

"I have had an awful rush since coming to this Western land, and your letter, along with several more, has been on the waiting list.

We reached here in the beginning of the State Baptist Assembly, and I was asked to teach a study course book twice daily. We had some kind of service going almost day and night.

The day Assembly closed, the Summer School opened, and I was given four classes, two of them Latin and two Bible classes every day, six times per week.

I am duly elected pastor of the church; and yesterday I had the small matter of preaching twice, administering the ordinance of baptism; and reorganizing the Sunday School and installing its teachers and officers.

We had a good day with something like thirty additions to the church, three baptized, and two fine girls were saved and will be baptized next Sunday.

We are delighted out here with the situation even if it does call for intense activity. The climate is wonderful, 6,500 feet above sea level, and the grandeur of the mountains is indescribable. The weather is so cool we are wearing our winter clothes yet (June 18th).

We have everything to make it an attractive place, all kinds of sports, swimming, fishing, mountain hiking, a fine student body, the most spiritual atmosphere I ever saw in any literary school; and a consecrated, congenial faculty.

Mrs. Moore is the girls' matron and expression teacher."

This gives you an insight into the work that one of our Mississippi boys and his wife are doing for the Master.

Their friend,

MRS. R. W. FLINN.

WHAT IS IN THY HAND?

The chief question is not what the other person is doing with his gift. It is what are you doing with your own. We need to remember that no talent exists merely for its owner's enjoyment. Every gift has a social meaning. You are robbing society of something when you are withholding your gift. Can you sing? Thank God for a good voice and use it. Be ready and willing to sing when your League calls for help, and do it at once without coaxing. Do you ever take part in the League discussions? Do you just listen while others make

the meetings fruitful by bringing to the subject their best experience and thought? Break through that silence. Stand on your feet and say what you think. Your words may seem simple to you but they will prove helpful to the others. Are you one of those who "never pray in public?" We must blaze new paths of prayer for the feet of modern man. Stir up the prayer gift for what it will mean to your League. Have you a business instinct? Do you know how to manage and administer? Express it in your work for Christ. We must break through our reserve. We must overcome our self-consciousness. We must ignore our embarrassment. For the work of the kingdom is important, and it needs our every gift. —Zion's Herald.

MATERIAL SUBSTANCE AND THE HUMAN BODY

The material things of this life are so inseparably interwoven with spiritual things that nothing but physical death can separate them.

The body of a human being is so inseparably interwoven with the soul and spirit that nothing but physical death can separate them.

The material things of this life, and the physical anatomy of men, are so important, that they are the instruments which God makes use of to do His works which carries salvation to men.

People who think that they may use all their material substance for their own selfish benefits, and use the several members of their physical body to gratify their own selfish desires and lust, and at the same time serve God and worship God in the spirit, are blind. They haven't even the minutest conception of how God uses men to carry out his divine plans.

It is true that when we serve and worship God that we must do it in spirit and in truth; yet we must use the physical members of the body to serve and worship Him.

When we pray, when we talk, when we write, when we sing, we must press into service the different parts of the physical body. That is why the apostle Paul admonishes, "Yield your members as instruments of righteousness".

The real purpose, aim, and good of the lives of the saved should be to carry the gospel to the lost and it can not be done without material aid. We must have food, and clothing, conveyances, etc., and they can not be had without money, if you please. Of course I understand that "The gospel is the power of God unto salvation to every one that believeth". But the gospel can not be preached by spirits, but must be done through the instrumentality of the physical body sustained by material substance. The theory that the Holy Spirit enters into a man's heart independent of any human agency or independent of any physical or material agency and does His work, is all "bosh". There is not one sentence of scripture in the Bible that teaches it. The "emotional craze" is a delusion. The so-called "heart felt" emotional religious feelings without the knowl-

edge of God is nothing but a delusion of the devil.

I know that the Holy Spirit "quickeneth", and that spiritual life is God's gift pure and simple, but the question is: How does the Holy Spirit do His work?

An individual must hear the truth through his physical ears, or read it through his physical eyes, thereby getting the knowledge of God through his physical brains before any spiritual life can begin. The Holy Spirit convicts a man of sin. How? Through the knowledge of the law, that has been carried to his brain through the physical eye or ear. The Holy Spirit creates a desire in the man's heart for salvation. How? By showing him the destruction of sin, and the beauty of life. How? By having him to get knowledge of these things through the instrumentality of the physical brain which is the seat of the mind. There is too much so-called "heart felt" religion and not enough knowledge of the truth in our churches today. And preachers will take advantage of children and play upon their emotional feelings to persuade them to join the church instead of teaching them the plain, naked, unadulterated truth of the law and gospel.

Show the children sinners the law of God and their utter helplessness under its yoke. Then show them the gospel which is "Christ the end of the law for righteousness to every one that believeth". Take great pains to make these things plain and get the knowledge of God into their brain, then the Holy Spirit will take care of the heart.

Emotion is all right if produced by the knowledge of the truth, but people are not saved by feeling saved, but by and through the knowledge of the truth. What is the knowledge of the truth? It is to know that Christ is a complete substitute for a sinner; that Christ takes the place of the believing sinner and the sinner is justified from all things by virtue of his substitute.

J. E. HEATH.
Duck Hill, Miss.

THE FRST AIRSHIP

Bobby was entertaining the R. A. F. pilot, who was waiting to see his sister.

"Fancy," said Bobby, "flying machines are mentioned in the Bible."

"Are they really?" asked the interested sub.

"Well, in his sermon this morning the vicar said that Esau sold his heirship to his brother Jacob," replied Bobby.—Blythe.

J. P. WALL, M.D.
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PICKENS

On June 24th, we began our meeting at Pickens. Brother J. B. Alderman, of North Carolina, who has been in the Baptist Bible Institute the last winter, conducted our singing. He was with us from the first to the last of the meeting. Brother Alderman is a young man, but you would not know it if you should hear him, for his experience is very extensive. He does a most wonderful work. He is fine as a soloist, and is indeed superior as a director of congregational singing. And he is a master when it comes to handling the children. He absolutely pulls no strings, but plainly teaches them Jesus, and tries to lead them to surrender their hearts and lives to Him. No pastor or evangelist can possibly make a mistake in securing his services in a meeting.

The pastor did his own preaching for the first three and a half days, with the exception of two sermons preached by Brother J. M. Metts of Durant, until the helper, Dr. W. F. Yarborough of the First Church of Hattiesburg, arrived. It is useless for me to speak of the great heart and wonderful preaching of this great man of God to those who know him. He came under the Holy Spirit's power and delivered powerful and soul-bending messages from God's altar.

Although we had a gracious and good meeting, we did not wait until the last of the meeting to have it. The Lord was with us from the beginning, and His presence was evidenced in conversions from the start, two making their surrender the second day of the meeting. At the close of the meeting there were 21 additions, eleven for baptism and nine by letter and one by restoration. This makes 38 additions to the church during the year we have been here.

We are thankful to the Lord for His great blessings and ask the prayers of the brethren that we might continue in the upward trend.

Most sincerely,
LEO B. GOLDEN,
Pastor.

SOME MEETINGS

On Tuesday night following the second Sunday in June, I went to Failing Creek church in Clarke county and preached five sermons. We had large crowds and a great revival. Many publicly said they had been greatly blessed and would live for the Lord. They are without a pastor now. Brother John Carmichael, the Superintendent of Sunday School, and the deacons are holding things together there.

On the third Sunday in June I was with Brother J. P. Williams at Poplar Springs, Simpson county. The meeting closed on Thursday night with 12 additions to the church, nine for baptism, three by letter. It was raining and all crops needing work, but the folks came in large crowds and a great revival was had. There are many of the Lord's best folks at Poplar Springs. They have one of the greatest preachers in the state.

On the fourth Sunday in June I

went to Jamesville, La., where many of our Mississippi folks are, and preached eight sermons at a school house. There were a number who made confessions of faith and will unite with the church. There is no church where I preached. The people were greatly moved and rejoiced, and people came from far and near. It was a great meeting. A Catholic man who runs a large mill shut down the mill for every service and came and brought his employees for services.

I preached Wednesday night at Pioneer and Thursday night at Harmony.

On the first Sunday in July we had our meeting at Calhoun, Covington county. Our enlistment man, A. L. O'Bryant, did the preaching, closing Friday. Brother O'Bryant was at his best. He preached with great power. He is always on his job. We had 14 additions to the church, 10 by baptism—everybody saying that it was the greatest meeting they ever saw. We organized a B. Y. P. U. This church was organized in January and now has over 60 members, a \$2,800 church, live Sunday School, and prayer meeting.

Rev. W. A. Sullivan is with me at Leaf River, Covington county, this week.

D. W. MOULDER.

TO YOUNG AND OLD PEOPLE OF ENERGY—EVERYWHERE

I have been asked by our B. Y. P. U. Secretary to take charge of a new venture at the Hattiesburg Assembly for this year. That new work is in the nature of out-door sports. Of course a director by himself cannot make the work go and I am very anxious that the people shall take hold and make it "go" if they desire the new feature at all.

In Southern Missouri they have a Tri-State Assembly, and while it is a new movement it has grown by leaps and bounds and partially because of opportunities offered for recreation. Our possibilities are not as great because we have no grounds or "waters" for boating, fishing, etc. But we do have good tennis courts, a swimming pool and points which make good terminals for hikes.

We want to have contests in swimming such as "Umbrella races" and "candle races". And then in tennis have events between Unions, Sunday Schools and Pastors. The two former in both singles and doubles for boys and girls, men and women.

Now we would not make this a "major" in our work at the Assembly but while we are remembering the mind and soul we should not forget the body and have some fun and excitement with it.

So pack up the old bathing suit and the tennis togs in the old grip and board the train with a grin and a smile and come running along and let's have a whangdoodling good time and what do we care about all the late and continuous rains and the grass in the fields and gardens of the past, present or future.

We expect to Ford it through and still have some energy left.

All right, then, will see you at

Hattiesburg across the breakfast table Sunday morning, 22nd inst.

Your humble servant,

D. A. McCALL.

REV. JACOB GARTENHAUS AT HERNANDO

It was my privilege as well as that of the people of this community to have Brother Gartenhaus with us for one service last Sunday. Brother Gartenhaus is the only worker among the Jews, under the direction of the Home Mission Board. He is doing a great work among the Jews and also does his utmost in arousing the Christian people to a sense of responsibility in this matter. In his message he revealed an earnest and passionate desire to be of service to his kinsmen according to the flesh. All who heard him expressed their deepest sympathy for his work and were willing to assist him in every way possible. Brother Gartenhaus is a converted Jew; a young man willing to suffer the scorn and persecution of his own people and one who is willing to present himself a living sacrifice and say with Paul: "I am made all things to all men, that I might by all means save some."

Any church extending to Brother Gartenhaus an invitation will be amply rewarded. He has a message that will arouse the conscience, move the heart and animate the will. Let us not be unmindful of the Jews in our midst.

F. W. ROTH.

DAILY VACATION BIBLE SCHOOL

The children of Forest had the pleasure of a Vacation Bible School in the Baptist church from June 26th to July 6th. This is the second session of the kind of a school in this part of the state. It is regarded in such high esteem by the church that the expense for the school is provided for in the budget. The total expense to the church this year was less than forty dollars.

BULLETIN
JULY 8, 1923

The following program is rendered as the closing exercise of the Second Annual Daily Vacation Bible School session. This program gives in short form a day's session. No unusual preparation has been made since we desired that you see us as we do the work in a regular session.

Total enrollment for the session of two weeks, 142. An average attendance around the hundred mark.

PROGRAM

Part I. Opening Exercise:
Call to worship.

Booster song.

Salutation of flags—

America.

Onward Christian Soldiers.

Offering.

It's a Good Thing To Be a Christian.

Part II. Beginners Department:
Memory verses.

Recreational exercises.

Pantomime, "The Prodigal Son".

Part III. Primary Department:
Song.

Memory verses.

(Continued on page 15)

IN MEMORIAM

Mrs. H. C. Roberts

Mrs. Martha A. Roberts, wife of Rev. H. C. Roberts of Biloxi, fell on sleep Tuesday afternoon, July 3, 1923, in the home of her daughter, Mrs. O. D. Gunn, 1418 Seuter street. Mrs. Roberts was born September 25, 1855, at Smith's Grove, Warren county, Kentucky. At about the age of sixteen she was converted and united with the Baptist church there. From her conversion in girlhood she has lived a consistent, beautiful and helpful Christian life. She was married November 3, 1881, to Rev. H. C. Roberts, also of Kentucky. To their union were born five children, four of whom with her companion are left to grieve because of her going: Mrs. O. D. Gunn and Mrs. Floyd Bradford, of Biloxi; Mrs. O. B. Boone, West End, Birmingham; and Charles C. Roberts, of Pawnee, Oklahoma. Mrs. Roberts was a devoted mother, a faithful companion and an earnest Christian. For nearly forty-two years she walked beside her husband in the paths of service in the Master's cause. Her life was a blessing to all who knew her.

Biloxi was her first Mississippi home. Brother Roberts came to the pastorate of the First Baptist church here from Eureka Springs, Arkansas, several years ago. After his first pastorate and an interim for a few years he returned for a second pastorate with the First Church here. Having retired from the active ministry a year or so ago, they returned to Biloxi to make their home. It was the writer's privilege to be under the ministry of Brother Roberts at Silver Creek several years ago, and to know Mrs. Roberts there. She had not grown old with the years that had passed and characteristic of her life in earlier years she was patient in all her sufferings and seemed to bear her burdens with a smile.

Yonder amid the pines beside the sea in the beautiful Biloxi cemetery we laid her body to rest underneath a mound of flowers to wait the Master's coming. Certainly no life was more beautiful, no death more serene and no hope in the Lord greater than hers. May our God in the riches of His grace comfort and keep those who are bereaved.

S. G. POSEY,
Pastor.

Charles Ramsey Bancroft

On May 18th our beloved Brother Charles Ramsey Bancroft passed on, and with his passing our community has felt a distinct loss.

He was sixty-two years of age and was for many years a member and deacon of Russell Baptist church.

For several months prior to his death he was unable to attend service, but we knew that he was ever with us in prayer and spirit.

His life was a shining example of Christian fortitude and although he suffered great afflictions for a long time he never murmured against God's dealings with him, but seemed

Thursday, July 26, 1923

ORIAM

Roberts

Roberts, wife of of Biloxi, fell on tnernoon, July 3, of her daughter, 418 Seuter street, born September 's Grove, Warren At about the he was converted e Baptist church onversion in girl- ed a consistent, ful Christian life. November 3, 1881, erts, also of Ken- union were born of whom with her to grieve because s. O. D. Gunn and ard, of Biloxi; Mrs. East End, Birming- s. C. Roberts, of a. Mrs. Roberts other, a faithful earnest Christian. -two years she husband in the in the Master's was a blessing to

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months prior to his sole to attend serv- that he was ever and spirit. shining example of and although he actions for a long murmured against him, but seemed

to grow in grace as his body grew weaker.

His ready smile for all who ministered to his comfort, could only have come from the heart of one who leaned on our Heavenly Father for comfort and strength at all times.

Our church, Sunday School and community have sustained a great loss, still we know that a Merciful Father, who is too wise to be mistaken, and too good to be unkind, has called him to his reward after his earthly task was completed.

When we witness the passing of such lives as his, we are reminded that "there is no death, but only transition", and the life for which he had been preparing is just now beginning in that "continuing city" which God has prepared for His believing children.

RUSSELL BAPTIST SUNDAY SCHOOL,
RUSSELL WOMAN'S MISSIONARY UNION

(Continued from page 14.)

"The Judsons, Our First Missionaries".

Part IV. Juniors and Above the Junior Department:

Memory verses.

"Rock of Ages" from memory.

Names of Scripture Verses.

Missions.

Sword Drill—

Section I.

Section II.

Part V. Benediction.

Yours for Vacation Bible Schools,
J. C. RICHARDSON.

PEARL RIVER ASSOCIATION RALLY

The first quarterly Associational Rally met with Picayune Church June the 29th, 1923, Mrs. Barnie Whitfield, Associational Superintendent, presiding.

The exercises opened by singing "How Firm a Foundation".

The devotional, led by Mrs. L. L. Tyler, was taken from the 34th chapter of 2nd Chronicles, after which she led a prayer for "the women" as leaders of our Young People.

Mrs. O. P. Estes gave the welcome address.

Mrs. L. F. Tyler gave a splendid address on "The Aims and Ideals of a S. B. Leader."

Call to Service—Mrs. J. N. Miller, Lumberton.

Duet—Tell Me the Story of Jesus, Mr. and Mrs. W. M. Wright, Petal; accompanist, little daughter Thelma.

Talk on Mission Study of Association—Mrs. L. A. Ates, Hattiesburg First Church.

Youth's Helping Hand—Mrs. Rufie Moore, Richton, Personal Service Leader Fifth District.

Message—Mrs. James Champlin, Fifth District Vice-President.

Talk by Mrs. Tilly, Main Street Church, Hattiesburg.

Song—Blest Be the Tie.

Adjourned—Prayer, Mrs. L. G. Gates.

In several states, including Colorado and Indiana, the law provides that the pouring out or destruction of liquids to prevent seizure is prima facie evidence of violation of the prohibition law.

RESOLUTIONS ADOPTED BY DURANT BEREAN BIBLE CLASS

Whereas, Reverend S. G. Posey, our pastor, friend, teacher and shepherd, has been called of God from this field of labor to other fields, and

Whereas, we believe him to be one of the ablest and most useful ministers of our faith in our state today, and that God in his wisdom saw fit to call him to a greater work in fields of labor now chosen by him, and

Whereas, our hearts are made sad to see him leave us, knowing all faiths, those of no professed faith, and every organization of our city and state have felt his influence for good, and share with us the great loss in his departure, and

Therefore, be it hereby resolved in behalf of the Durant Berean Bible Class, we express our deep and sincere appreciation of his splendid spiritual leadership, the geniality of his nature, the sterling worth of his character, and assure Brother Posey that it is only by the belief in the infinite wisdom of God that we reconcile ourselves to his leaving, and

Further, we congratulate the Biloxi Baptist Church on God having sent to them a man with a true heart, a fearless worker consecrated to the work of God's cause, a loving and compassionate pastor, and a great man of God, and

Further, that we, the Durant Berean Bible Class send with Brother Posey our hopes, prayers and tenderest affections, believing that God's kingdom will reap abundantly from his teachings, and

Be it further resolved, that a copy of these resolutions be mailed to Brother Posey and family at Biloxi, also to the Durant News and Baptist Record for publication, and to be spread on the minutes of our class, in testimony of the love and affection we feel for Brother Posey.

Unanimously adopted, this the 1st day of July, 1923.

J. M. MINYARD,
T. C. ANDREWS,
J. D. RITLER,
Chairman.

MAGEE REVIVAL

The Magee Baptist Church has just closed one of the most successful revival meetings in the history of the church. Rev. J. L. Boyd, the pastor, did the preaching. Brother Boyd came to this field in March of this year, and he has a hold on the people that but few preachers are able to get in so short time. The preaching was sound, forcible and inspiring, everybody enjoying it to the limit. The church was very much revived, a better spiritual condition existing now than before the meeting, and we feel that the entire community has been greatly helped.

The climax of the meeting was reached Wednesday at 11 o'clock, when we had a mothers' day, a flower service, and then in the evening of the same day when we had a young folks service, and at the close of this service when a dozen young men and women volunteered themselves to go and be used for the Lord wherever He might direct. The expressions were common that

"This is the best meeting we were ever in".

The meeting closed Thursday evening, when ten young men and women were baptized, and quite a number added to the church by letter.

The members of the Magee Baptist Church think they have one of the very best preachers in the country, and we are looking forward for great things under the leadership of this good man.

The song services were real good, led by S. F. Blosch of the Bible Institute, New Orleans.

COLDWATER MEETING

Just a word that you may know that we are alive at Coldwater. We have just closed the greatest revival the church and town has had in several years. Dr. L. O. Leavell, pastor of First Baptist Church, Ripley, Tenn., did the preaching to the great joy of all who came. In fact a number have said that he is the greatest preacher they ever heard. He is safe, sane and sound. Does not use methods that will sweep the unconverted into the church, but preaches the word of God without any reservations. Roy Brigance and wife of Oxford, Miss., led the singing to the delight of the entire community. Roy is the best choir leader we have had the pleasure of associating with. Mrs. Brigance would capture any church audience with her solos. Her voice is as mellow as a lark.

We had thirteen professions of faith, twelve uniting with our church on profession and two coming with their letters. One fine young man surrendered to the call to preach. He will enter Mississippi College this fall to further prepare himself for his life's work. Pray God that we may be able to reach the forty non church members in our town.

E. S. FLYNT.

PASTORS' CONFERENCES

Just a word about our County Pastors' Conferences.

Not a greater agency exists for the advancement of God's kingdom for unity, strength and power, the uniforming of thought and purpose. It is the magnet that brings our generals (pastors) together and the dynamo that propels the great machinery of bringing in the kingdom of God. In the work country and city pastors are brought together to study God's word, pastors' problems, social, moral and religious, and all without formality. Brethren, organize wherever possible. It is worth the price.

W. P. SANDIFER.

After much excitement the Smiths had at last managed to catch the train.

Now, when they could sit quietly for a while, they began to wonder if they had left anything behind.

Mrs. Smith gave a shriek.

"Oh, Harry," she gasped, "I forgot to turn off the electric iron!"

"Don't worry, darling," he replied, "nothing will burn. I forgot to turn off the shower bath."

It was a hot day. Seven cars were lined up in front of a busy filling station. Third from the end stood a leaking, steaming, rattling little five-passenger. In due time the line dwindled and the little five-passenger found itself parallel with the gasoline line.

"How many?" the man asked impatiently.

"One," answered Mr. Fliv.

"One? What cha' tryin' to do? Wean it?"

Wanted--Salesmen

to sell our "Good For All Time Monuments," made from GRANITE or the famous GEORGIA MARBLE—at reasonable prices. Must be competent and responsible—no experience required. Monuments guaranteed—no risk—no investment. Liberal commission.

Farmers, Merchants, Bankers, Ministers and others have been successfully selling our monuments for more than 20 years—spare or full time. Write us today for our proposition.

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With resources of over Six Million Dollars, and deposits protected by the Guaranty Law of the State, Mississippi's largest banking institution invites you to deposit your savings in it, where every dollar you deposit will draw 4% compound interest.

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JACKSON, MISSISSIPPI

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Mississippi Woman's College

The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

THERE ARE NO FINER ARTISTS AND TEACHERS IN THE SOUTH THAN THESE

Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course.

An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self-Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

Dormitories are only two stories and the rooms, with the exception of a very few, are for two students. The dormitories are connected by covered ways with the dining hall.

Send for beautiful new catalogue. Reservations are coming in every day for the next session. Send check for \$12.50 as reservation fee and any room not yet taken will be assigned to you.

Address

J. L. JOHNSON, President
Hattiesburg, Miss.